

The Mystic Sciences

By
Marget Waite

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The First Complete Handbook of Occult Wisdom

THE MYSTIC SCIENCES

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Astrology

The Occult

Extrasensory Sciences

Deja-Vu

Karma

Witchcraft

Astral Projection

Clairvoyance

Ghosts

The complete reference for all aspects of psychic wisdom with over 50 categories of authoritative information available for the first time in paperback.

"A FASCINATING TRIP INTO THE REALM OF THE OCCULT UNKNOWN."

Compiled and Edited by MARGARET WAITE

THE MYSTIC SCIENCES

Now for the first time ever a complete explanation and reference for all aspects of psychic wisdom.

Eye witness accounts, documented occurrences, medical research as well as scientific and government findings give great new meaning to the psychic sciences. This exciting book possesses everything conceivable to aid man in transcending the limits of his five conventional senses.



THE MYSTIC SCIENCES has been compiled and edited by Margaret Waite. Known to her circle of reliaants as Maggie, this book represents her many long years of research, the culmination of a life's study.

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Introduction

One of the major inconsistencies of the modern age, with all its unparalleled miracles of modern science, is that we have not caught up with our machines.

We have been to the moon. We have gained more factual information about our own world and its environment in the past twenty - five years than has been accumulated in all the previous history of man, from the time he first emerged from the cave ...

Yet we have not even penetrated the periphery of that ever-fascinating, ever, elusive enigma ... the human mind.

Our scientists know how the miracles they have created work-but they don't know what they are, or how they got here, or how they relate to us in the total scheme of life.

Students of the paranormal believe that, with the dawn of the Age of Aquarius, mankind will devote his intellectual skills to solve these imponderables. His interest in material things, which came to a brilliant climax in the ending Piscean Age, will transcend into the realms of the spiritual.

Already there are signs of this mystic transition in the general mood of the public, reflected by its institutions.

There has been a great proliferation of interest in the occult. Astrology, long a "back street science," has become big business. Hundreds of thousands of people buy computerized personal horoscopes through major department stores at \$20 apiece. Astrological publications account for a healthy percentage of newsstand sales, and the peripheral products are fantastic in their diversity. There are zodiac sweat shirts, stationery, zodiac tapes and records, zodiac games, even zodiac foods. Almost every consumer product has been, is being, or will be slanted to the wisdom of the stars!

Occult book stores are springing up like mushrooms, and thriving. Many of them have sidelines of interesting, though questionable repute - herbs and oils to go into magic spells, mystic incense, Tarot cards, crystal gazing bowls - everything conceivable to aid man in transcending the limits of his five conventional senses.

In the most prestigious area, universities all over the world are underwriting to a greater or lesser degree, the investigation of psychic phenomena.

Dr. J.B. Rhine and his wife Louisa pioneered in the academic field with their noteworthy experiments in ESP while they were professors at Duke University, and continued later at their Foundation for Research on the Nature of Man.

Students have done graduate work in ESP at Yale, Harvard, and Columbia. St. Joseph's College, a Roman Catholic institution in Philadelphia, maintains a department of Parapsychology, and doctorate degrees have been granted for psychical research at Duke, Yale, London, Cambridge, Oxford and at the University of Utrecht in Holland. The latter institution recently established a Chair of

Parapsychology.

Very active research is going on today in the Soviet Union, although they have permitted little of this activity to leak out to the world outside the Iron Curtain. Leningrad University maintains a laboratory of Physiological Cybernetics, headed by Dr. P.I. Gulyaev, and it is believed they are conducting amazing experiments in developing methods by which their astronauts may communicate telepathically.

Nearly all of the major scientists of our times, including Einstein, Dr. Carl Jung, and the late William James, eminent professor of psychology at Harvard university, have been ardent believers in the undeveloped, unknown powers of the human mind and have conducted some very persuasive experiments over the years.

In the belief that the general-public is now ready to embark, along with these masterminds, into the dark, fascinating realm of the Occult Unknown, the following study has been prepared in convenient alphabetical order to acquaint people with the basic spheres of Extra Sensory Perception and the astonishing feats that have been investigated and documented in each of them.

1 - Akashic Records

Akasha is a Sanskrit word referring in a large, general way to the nature of the universe. Literally translated, it means space, ether, sky, which the Hindu tradition conceives to encompass the entire make-up of existence.

According to Hindu philosophic thought, these records, like a sensitive photographic plate, contain not only a complete account of every event that has happened, every physical object that has been created, every thought or idea that has been projected since the beginning of the manifest universe... but also a complete compendium of all these elements that will occur in the future.

The Akashic Records relate to the Universe in the same way that the Subconscious Mind relates to the individual; it is a complete computerized memory bank of all the myriad complexities that go to make up the Whole of existence.

It is fitting that a work entitled *The Mystic Sciences* should be launched with a discussion of the Akashic Records, because within these records lie the whole concept of psychic phenomena and paranormal activity.

It is generally believed that the Akashic Records are the source of information gained by paranormal means by trance mediums, crystal gazers, readers of Tarot cards, tea leaves, palms. In some way, through deep concentration, they are able to penetrate the veil of awareness on the conscious level, and delve into divine secrets recorded in the Book of Life but withheld from all men excepting those with the highest degree of sensitivity.

Not only does it account for precognition, the ability to probe into the future, but also that strange but uncommon phenomenon known as "retrocognition" in which events of the past have suddenly and unexpectedly intruded on the awareness of people living in the present in an extraordinarily vivid manner. Phantom ships, slave convoys, and particularly disasters of all sorts which carried a strong emotional impact have been re-created; and in some cases rare but fully documented cases have brought with them in the recreating, veridical information not previously known by historians.

A story, classic in the lore of the paranormal, details the adventures of two Victorian ladies, schoolteachers of impeccable reputation, who, on a routine tourist visit to Versailles and the Petit Trianon, encountered Marie Antoinette and her retinue just as they were about to be seized by the French revolutionaries. Their descriptions of the layout of the gardens and the outbuildings were unknown by Versailles historians at the time. They were later verified by painstaking search and scrutiny of obscure records of Louis XVI's court, including wages he paid to gardeners and carpenters for specific projects.

The Akashic Records may be the repository for all the information gleaned by psychometrists, those remarkable mystics who are able to receive emanations from inanimate objects. They explain how a Joan Grant could obtain information about artifacts dug up in the Egyptian excavations unknown by the archaeologists but later, after extensive study and research, proven correct.

Law enforcement officials who have been baffled by the ability of a gifted psychometrist to sometimes solve a crime when all else has failed by physical contact with some object pertaining to that crime, might find their explanation in the Akashic Records. Emotional emanations leave their telltale stamp, just as fingerprints do, and the day may come, up there in the future, when criminologists will search the vastness of the Akashic skies for their answers, just as they search F.B.I. records today.

It is difficult at this stage for lay people to grasp and accept the basic concept of Akasha. For to accept it, one must be able to envision an entirely new conception of the time/space continuum, a concept understood vaguely by Einstein, but so complex that even he was unable to pass it on to his students.

To believe in Akasha we must accept the belief that time and space do not exist in the material sense in which we know them. The past, the present and the future are one, and we are as travelers, passing progressively one guide post after another, encountering, as we go, events, episodes, thoughts, and reactions which were always there all the time... simply waiting for us.

2 - Apparitions

Apparitions have been seen and reported upon throughout all the ages of mankind, in every land in every culture, sophisticated as well as primitive. They have been detailed by scripture writers of Biblical times and by the black obiah men of Haiti, by archbishops and arch-criminals, by saints and rogues, scholars and witch doctors, clergymen and clowns.

Their very universality attests to their reality. It is fairly safe to say that no one travels through life very far without sooner or later encountering someone who has had either direct or indirect experience or knowledge of an apparition.

A very clear distinction must be made between an apparition and a ghost.

A ghost appears recurrently at a scene he inhabited during his lifetime. He seems to lack any sort of intelligence or motive, but merely re-enacts a traumatic experience that happened while his body was incarnate.

A ghost pays no attention whatsoever to the percipient, but simply goes through his little scene like a robot, over and over. He has all the characteristics of a sleepwalker, completely oblivious to his surroundings, intent only on the endless re-enactment of his own personal tragedy.

A ghost, for example, might be that of a beautiful young woman who threw herself down the stairwell of a 16th century castle in despair over an abortive love affair. Night after night she might be seen pointlessly re-creating the scene of her tragedy, walking to the top of the stairs, mounting the balustrade, then disappearing.

A ghost will seldom talk, or give any indication he even notices his percipient. The only way his story comes out is occasionally through a medium in a trance - and then it is not often at the time of the actual appearance. The medium contacts not the ghost himself, but the spirit personality of the human he once was.

An apparition, on the other hand, has a very definite motive, a purpose to accomplish, some evidence of individuality and intent. The Irish banshee who specializes in death warnings, is a typical apparition with a purpose,

Sometimes an apparition may appear to give warning of danger to a loved one. A drowsy night driver might suddenly see an image of his late father standing in the beam of his headlights, arms outstretched, palms pressed outward in an urgent "turn back" gesture, warning him of the washed-out bridge that lies just ahead, or the concrete tunnel abutment he is about to run into.

Sometimes he may lead the percipient to the location of a hidden document; sometimes he only appears to indicate continuing love and reassurance.

An apparition appeared to Mozart, directing him to write a Requiem and returned from time to time to check on his progress. The Requiem was finished in time to be played at Mozart's own funeral.

Apparitions at the moment of death are very common, and widely documented. The percipient may see a vivid vision of his mother at a specific hour, only to learn the next day that she died at precisely that hour. Arthur Godfrey tells of an occasion during his Navy service when his father suddenly appeared on shipboard, smiled at him and bid him goodbye. As nearly as could be determined later, Godfrey's father had died about that instant in the States.

A true apparition has knowledge, memory and motive, and usually has a warm bond of affection and continuing interest in the percipient.

Many skeptics have tried to explain away these strange visitors as a particularly vivid dream or hallucination. The relationship admittedly is very close. An hallucination is a mental image that has the vividness of a sensation but is not caused by the stimulation of the sense organs. That there is a difference between hallucinations and apparitions is established by the veridical evidence that may be supplied by the apparition, but never by the hallucination.

A percipient, for example, may report to reliable witnesses that she has seen a spectre of her Uncle George, wearing full moustache and goatee. No one in the family had ever seen Uncle George other than clean shaven-yet when the news comes through of his untimely death in some faraway land (at precisely the moment the apparition was seen), it is established that Uncle George had, indeed, grown a moustache and a goatee since last he was in physical contact with the family.

It is this sort of evidence of existing factors that are unknown to the recipient or anyone else connected with the situation, that denies the common contention that such phenomena as apparitions, precognitive dreams, etc., are merely products of the subconscious mind.

The English parapsychologist G.N.W. Tyrell, in his classic book *Apparitions* gives his own description of "the perfect apparition."

"Each of its features rests on solid evidence," he writes. "First of all," he continues, "an apparition would seem as real solid and clear in every detail as a human being. The percipient might even be able to hear its breathing, or the scuffle of its shoes on the floor. The apparition would, in turn, be aware of the percipient, turning its head, smiling, or even speaking."

Another British para-scientist, Edmund Gurney, writing in the latter part of the last century, stated that there are three conditions which might establish a presumption that an apparition is something more than merely a subjective hallucination. Either: (1) more persons than one might be independently aware of the phenomenon; or (2) the phantasm might convey information, afterwards discovered to be true, of something which the percipient had never known; or (3) the appearance might be that of a person whom the percipient himself had never seen and of whose aspect he was ignorant, and yet his description of it might be sufficiently definite for identification. Example: identifying a portrait, never seen before, as the subject of a previous apparition.

Perhaps one of the best descriptions of an apparition - though admittedly a "far out" one, comes directly from the horse's mouth as it were. When Lord Adare inquired of the spirit control of Daniel

Dunglas Home, renowned medium, just exactly how spirits materialized themselves, this is the answer he got:

"At times we make passes over the individual to cause him to see us. Sometimes we make the actual resemblance of our former clothing and of what we were, so that we appear exactly as we were known to you on earth... sometimes you see us as we are now, with a cloud like aura of light around us."

3 - Astral Projection

Astral Projection - the ability of the soul of the individual to leave its body, roam at will - transcending the limitations of time and space as we know them - and then return safely to the corporeal body, is one of the least understood and most difficult to believe of all the psychic phenomena.

And yet such experiences are on record throughout the world, in every age and every clime. These accounts begin with the crude scratchings on pre-historic caves, and continue in the very graphic murals found in the temples of early India, and in Egyptian excavations. The Bible is full of accounts of astral journeys, and all through the literature, folklore and early history of the world since Biblical times there are continuing reports of these strange, eerie, but at the same time exalted Other World explorations of the astral roamers who are able to return to their own world and tell of their travels, often bringing with them veridical evidence.

The general (and over-simplified) theory of Astral Projection is that we all have two bodies; one physical, the other astral. The astral body is composed of matter that is of a vastly different composition than the physical body and travels immense distances in no time.

The astral body is in every case connected to the physical body by a silver cord over which vital currents pass. This cord, of apparent infinite elasticity (since the astral roamer travels thousands of miles) remains intact until time of physical death when it is severed, bearing, thus, a sort of allegorical similarity to the umbilical cord, which is severed at time of birth. Descriptions of this cord, also known as the "Paracord," may be found in countless references in the Bible, and are seen just as vividly today by contemporary astral nomads, whose travels are documented and studied in the Parapsychological laboratories of many modern universities.

Dr. Eugene E. Bernard, professor of psychology at North Carolina State University, has announced that his current studies of astral projection have convinced him that at least one of every hundred persons has experienced some form of out-of-body travel. Dr. Rhine is said to have records of some 10,000 documented cases which have been received from people all over the world. These reports were not confined to any one age, sex, or economic scale.

The Swedish psychiatrist, Dr. John Bjorkhem has conducted over 3,000 tests to prove the existence of out-of-body travel. Nearly all these travelers come back with evidential proof.

In 1952 Dr. Hornel Hart submitted questionnaires to 155 students at Duke University and found that over 30% had some experience, either direct or indirect, with astral projection. Dr. Hart contends that "the brain is an instrument by which the consciousness expresses itself, rather than being a generator which produces consciousness." He believes that the essential core of personal consciousness can observe and act at long distances away from the brain. Professor Hart states further: "The major significance of the hypothesis, supported by impressive evidential strength, is so great-with respect to philosophy, religion and the whole orientation of life, that the need for further rigorous and comprehensive research in the field seems imperative.

Dr. Jan Ehrenwald, another researcher, has noted that out-of - body experience like other psychic phenomena, seems to function most effectively when the conscious mind is groggy with sleep, benumbed by pain, fever or physical exhaustion, or befogged by the trance of hypnosis. It appears frequently in crisis situations, where there is an urgent need for man to utilize the hidden power of his psyche. Dr. Gardner Murphy of the Menninger Clinic agrees that severe illness, personal crises, great pain and great fear can be "disrupting, alerting situations that we have to be ready for, capable of assimilation, warding off. The urgent call for defense can encourage all sorts of psychic experiences."

Out - of - body experiences are very common at the time of serious illness or operations. The etheric double, floating above the operating table, observes with a kind of curious detachment all the extraordinary human activity fluttering about its corporeal body. Physicians have learned to be careful of their language while operating on a supposedly anesthetized patient. At least one doctor spent several uncomfortable weeks puzzling why his portly patient, usually friendly to the point of gushiness, suddenly cooled after her operation. At last he decided to question her directly and learned the embarrassing truth. After making an abdominal incision through many excel layers of fat, he had said wryly to his assistant: "Now let's get a step-ladder and climb down there." The lady's etheric double, floating above the bed, had heard every word!

Many people reportedly use astral projection as an escape route to free themselves from unbearable physical pain. There have been accounts of mountain climbers, facing a mishap which sends them sliding down long expanses of rocks and boulders, leaving their bodies astrally to escape the excruciating abrasions of their fall. Ernest Hemingway was badly wounded by mortar fire while he was serving with the armed forces in Italy in 1918. "I felt my soul coming right out of my body, like you'd pull a silk handkerchief out of a pocket by one corner," he said. "It flew around and then came back and went in again, and I wasn't dead any more." Hemingway later used this real-life experience as a pivotal anecdote in his Farewell to Arms.

C.K.Jenkins, a British soldier, was hit during the fighting at Ypres in 1917. "My body," he later recalled, "was blasted from me so quickly I was not aware of its falling. I went on without it, feeling vitally alive and free. Then I realized I'd have to go back." After his recovery, he said, he realized "my body is not really me, but only a cloak of skin I wear."

Perhaps one of the most famous stories of the use of astral travel to escape physical pain is that of Edward Morell, a convict in an Arizona state prison, whose experiences provided the inspiration for Jack London's book, *The Star Rover*. Morell was in solitary confinement and suffered some of the notoriously inhumane practices which were prevalent in his day in institutions of correction. On one occasion he was bound tightly in a strait jacket, doused with water so that the fibers would shrink, encasing his body in unmerciful bands of steel, then left alone in his securely locked cell. During that interval Morell not only escaped his strait jacket and his locked cell astrally, but appeared in person before the governor of the state to report the cruelties he was subjected to and to plead his parole!

The "astral-naut" under normal circumstances, simply uses his astral body as a vehicle for his consciousness, temporarily transferred from his physical body, to which he safely returns when his astral junket is over.

When the time comes for him to die, however, the silver cord is severed.

There is a convincing body of evidence that the soul leaves tangible evidence of its permanent departure. Nurses and doctors at every hospital have seen the glad look of recognition on the faces of dying patients at the moment when they slip out of their earthly bodies for good. To the more psychically gifted of these attendants, a vapor is seen to arise, assuming the form of the inert body. The silver cord is clearly apparent, but when the body is cold, the cord disappears. This phenomenon, like others of a psychic nature, is reported all over the globe. It is observed by sophisticated scientists in ultra-modern hospitals as well as by primitive Polynesian tribesmen and aborigines from the equatorial jungles.

Hereward Carrington has said: "If it could be shown photographically and instrumentally that something leaves the physical body at death, that would assuredly go a long way toward proving survival in some form - the persistence of some energy or entity separate and apart from the functional activities of the body."

One such test was made by Dr. Duncan McDougall when he was head of the Massachusetts General Hospital. He constructed a very delicate set of scales large enough to hold a bed and a dying patient. The scales were so delicate that they recorded even the added weight of a cigarette. Dr. McDougall and his associates weighed several terminal patients both before and after the instant of death; the scales showed a sudden loss of over an ounce. The experiment was repeated over and over, and each time there was a weight loss far more than would be accounted for by the loss of air from the patient's lungs.

Andre Maurois, the French writer, fashioned an exquisite short novel out of this experiment which he entitled *Weigher of Souls*.

Regardless of what these experiments may prove, there is even greater proof of survival in the accounts of the legion of people who have been pronounced physically dead, only to have life functions restored. Unanimously, they report a feeling of great happiness and exultation and a reluctance - often downright rebellion - to being forced to return to the earthly plane again. The reaction of all of them has been: I will never again be afraid to die.

When an astral-naut is able to come back with viridical information gleaned on his travels, the experience is termed "traveling clairvoyance." People with this gift have been studied extensively by parapsychologists under controlled conditions.

Among the inveterate astral junketeers, people who can project themselves on these trips at will and are consequently in great demand for scientific testing, were Sylvan Muldoon, author of several books on the subject, Oliver Fox, Dr. J. H. M. Whiteman, Lecturer in Applied Mathematics at Capetown University, and a Frenchman who writes under the name "Yram." All of them reported that there are no words to describe the exhilaration and freedom, the sense of "walking on air." They asserted with deep conviction that once one has had this experience, he can never be persuaded that it is "only a dream." The feeling is the same as in the physical body, except that they cannot lift or operate physical objects.

The astral traveler, it is said, often has a guide or spirit mentor to conduct him on his early ventures, while he "learns the ropes." This travel is not without some dangers. The ether abounds with low - type spirits and earth - bound entities who wish to return to physical life at any cost, and will take over or "possess" physical bodies at unguarded moments when they are not in use.

Very often, it is said, they will occupy bodies that have been temporarily deserted by their owners through drunkenness or drug addiction. The entire fascinating subject of possession will be dealt with later in this work, in its alphabetical turn.

Various scientific theories have been advanced to account for the phenomena of soul travel. Sylvan Muldoon (who ought to know, because he was one of the most accomplished of the astral - nauts), advanced in one of his books the theory that "the astral body is more truly the real man than the physical plane... The astral body is not the soul of man, it is the vehicle of the soul."

It is remarkable, how so many people have had out-of-body experiences yet keep quiet about it for fear they will not be believed, never dreaming that such experiences are common to all mankind. We would probably be amazed if we were to learn the exact proportion of the populace who have experienced them.

The sum - total of the combined number of these cases is greater than any one case, and when enough of them add up to a positive scientific conviction, there will be a great change in every area of human belief and morality. Religion, philosophy, medicine and physics will all have to undergo a drastic revision.

The astral body is undoubtedly the spiritual body that St. Paul insists resides in each of us.

4 - Astrology

Astrology is a very ancient science, long relegated to the limbo of superstition but now again coming into its own. The word itself is a combination of two Greek words - astro, meaning star, and logos, meaning wisdom, knowledge, reasoning.

A definite sign of the new trend toward acceptance of this ancient system may be found in the newest translations of the Bible, in which the Magi, formerly labeled simply "wise men" are now identified as astrologers.

Astrology is the science which seeks to interpret the relationship of planetary action to human experience; through it believers claim, man is placed in his true relationship to the universe.

Some of the most brilliant scientific and philosophic minds of our age have believed implicitly that there is a synchronicity, an influential link between the planets and our environment. Among those who have not only studied it but subscribed to it and used it in their lives are Albert Einstein, Oswald Spengler, Nobel Prize Winner Dr. Carl G. Jung, the late Professor Ellsworth Huntington of Yale, novelist Henry Miller, John J. O'Neill, late Pulitzer-Prize-winning science editor of the New York Herald-Tribune, Astronomer Gustaf Stromberg and Dr. Laurence J. Bendit, a Jungian psychiatrist of Cambridge University.

Through very precise mathematical calculations, everything falls into place; astrology is declared by its adherents to be an "exact science." When a horoscope is drawn up by an expert it may be considered a reliable road map, a clear guide to harmonious and discordant periods, a blueprint for living. The orderly movement of the planets produces certain patterns which indicate the general trend of a lifetime. Many scientists are in agreement that since links have been established between the weather and the movements of the planets, it is not illogical to assume that living organisms can be affected.

However, it is important to note that the stars only give the tendencies and inclinations of the individual in his own peculiar circumstances. Their findings are not absolute and irrevocable because "the stars impel but do not compel," and events are after all basically subject to environmental matters such as discipline, education, and most of all, Free Will.

The stars merely indicate a trend, a general indication of what will happen to the individual if he simply blows with the wind.

According to the tenets of astrology, the first key to a character analysis lies in the position of the sun in his birth sign. This shows his basic character, his spiritual qualities and nature.

The rising sign - the zodiacal sign rising at the east horizon at the time of birth - influences the physical body of a human being, either strengthening or weakening the tendencies of his Sun Sign.

Another important astrological influence is the Moon Sign. The moon, astrologists believe, primarily affects the subconscious mind and has dominance over his thoughts and actions.

The Zodiac itself is a group of twelve constellations which form a great belt around the earth. Each of these represents a month in the astrological year, running from March 21 through the succeeding March 20.

Each month the Sun enters a new sign, and all persons born during that period bear its "astrological signature." Persons born on the line between two signs (termed the "cusp") partake of qualities found in both signs. While the new sign is gaining its ascendancy, the influence of the old persists, but gradually loses its hold day by day until the seventh day, when the new sign is in full control.

To focus an even closer interpretation of the signs of the zodiac, each sign has been divided into periods of approximately ten days each, called "decans" or "decants" which cover modifications of individual traits.

In addition, further analysis of the individual is affected by certain wandering planets which meander in their own unique way through the Zodiacal pattern. They are Mercury, Venus, Mars, Jupiter and Saturn, plus the recently-discovered Johnny-Come-Lately planets Uranus and Neptune.

Each sign of the Zodiac is ruled by its own special planet. The planetary influences are not as fixed as the Zodiacal signs; they are more subject to modification and suggest peripheral qualities rather than basic character veins.

A further indication of character and destiny is found in the various "houses," locations set up on a chart to correspond to the latitude of the place of birth. For this, a circle divided into twelve parts is used, each of the divisions, or "houses," controlling certain functions or aspects of the character, such as personality, money, relatives, home, pleasure, health, marriage, death, travel, business, trouble, friends and honor.

To accurately cast a horoscope it is necessary to know the exact time of birth, within five minutes, and the exact place of birth. Elaborate tables have been worked out showing the position of the sun, the moon and all the planets and constellations for every hour, every year, every longitude and latitude. Time zones have been established to relate to Greenwich Mean Time; the meridian at Greenwich, England, is taken as the datum line for longitude. The time of birth is converted to local time by adding or subtracting four minutes for each degree of longitude that the place of birth lies to the east or to the west of the center of the time zone.

Then, true local time must be converted to "sidereal time," which is secured by consulting the "ephemeris," a collection of tables showing the daily positions of the planets for every year. Sidereal time is "true time"; it corrects any inaccuracies of the calendar.

Some of the critics of Astrology say that it is so set up that anybody can read just about anything in it. The readings are, of course, subject to the interpretations of the different astrologers and in general it might be said that the most successful of these practitioners have at least a modicum of psychic talent. Doing the paper work is one thing, but interpreting the symbols, once they have been ferreted out, is quite another.

But the body of evidence is growing each day in support of astrology.

Vernon Clark, a clinical psychologist of Evanston, Illinois, made a detailed study of the performance of twenty leading astrologers. He devised an elaborate test to determine, under controlled conditions, how accurate they might be in predicting life trends and occupations of a group of ten people, unknown to them, given only the time and place of their birth. The test subjects included a herpetologist, a musician, a puppeteer, a bookkeeper, a veterinarian, an artist, an art critic, a librarian, a pediatrician and a prostitute.

The astrologists were successful in matching the correct life history to the anonymous birth data to a degree one-hundred-to-one better than the laws of chance would indicate.

Granted that it is a fact of human nature that we hear the many "hits" and ignore the many "misses," there is still significant evidence which tips the scales in astrology's favor.

Almost every major astrologer in this country and abroad predicted, either directly or indirectly, the death of President John F. Kennedy.

They based their prediction on solid astrological ground. There is a certain astrological "death rhythm" in the history of heads of state. Every American president elected in the twenty-year periods following 1840 died in office. Moreover, they were the only presidents to die in office up to that time, with the exception of Zachary Taylor.

The death pattern, the astrologers agree, is due to the malevolent conjunction of Jupiter with Saturn, known as the "Great Mutation."

Every major legitimate government to fall since 1789 has had a leader with Virgo prominent in his chart. Louis XVI, the last king of France, Maximilian of Mexico and Czar Nicholas Romanoff of Russia all had a strong Virgo rising. Ex-President Lyndon Johnson has Virgo aspects also, which seem to be unfavorable in general to politicians.

Many astrologers predicted that General de Gaulle would be assassinated in August, 1966. The traditionally skeptical press had a field day when they were proven wrong, but subsequent study revealed that the French President's "official" birth date did not coincide with his actual birth date. Had he actually been born at the erroneous time given out officially, they maintain he would have been assassinated.

Another astrological prediction that went wrong was the consistent pre-election agreement that Richard Nixon would be elected president in 1960. Nixon was defeated by a very slight margin, his defeat clinched by the highly suspect vote count in the states of Illinois and Texas. It is widely claimed and believed that had it not been for this known tampering of the vote in these two important states, Nixon would have been president in 1960, in which case the accuracy of the astrologists would have been vindicated. Nixon fans might deduce from this that a sort of mystical "karma" worked itself out; if it had not been for the tampering of the vote, Nixon would have been elected - and would

subsequently have fallen victim to the Jupiter-Saturn "curse." As it turned out - Nixon fans might claim - Kennedy himself was the ultimate victim of the machinations which elected him.

(It is interesting to note how the face of history might have been changed, if this hypothesis is correct. Jackie Kennedy would probably have lived out her life a glittering Senate wife and society hostess; she might never have met and married Aristotle Onassis; Bobby Kennedy might never have achieved the prominence to become target for an assassin's bullet, the Vietnam war might have progressed differently - and who knows who might have been elected president in 1968?)

Astrologers have been astonishingly successful in pinpointing the occurrences of earthquakes and other major natural disasters.

John J. O'Neill, the late science editor, like so many other probers into the occult field, became a militant believer in the course of his investigations as a debunker; he successfully spotted a major earthquake in the Puget Sound area three months before it occurred. In 1968 Astrologer Carroll Duncan foretold the quakes which were to devastate Iran in the final days in August of that year. "Saturn," he wrote in *Horoscope Magazine*, "rests on the zenith in Iran...making that part of the world vulnerable to quakes when Saturn receives the parallel of Jupiter." Many Iranians might have saved their lives if they had believed in Astrology and chanced to read Duncan's article, which pinpointed in advance the precise day of the quake.

In July, 1969, Dr. Rudolf Tomaschek, professor of theoretical physics at the University of Munich, made a study of 123 major earthquakes having a magnitude equal or greater than 7.75 on the Richter scale. He found that most of these quakes had occurred on those points of the earth's surface over which the planet Uranus culminated, or at which it was stationed at its nadir. Two very severe earthquakes - Tokyo in 1923 and Assam in 1950 - further bore out this correlation. In all these coincidences, Dr. Tomaschek pointed out, there is a probability factor of less than one in 10,000 of the result being due to chance. So impressed was he with his own findings that he went out on a limb to state: "The truth of the correlation of astronomical facts with terrestrial events has been proven by statistical method...Their factual character is beyond doubt."

Small wonder that Uranus is called by astrologists "The disaster planet."

The many occult talents of Sybil Leek, colorful and talented 20th century witch, include astrological forecasting. She is particularly valuable and astute in her observations about the relationships between astrology and medicine. In her book, *Diary of a Witch*, she quotes Nicholas Culpeper, a doctor, herbalist and botanist of the early half of the 17th century, as saying "Only astrologists are fit to study medicine; a medicine man without astrology is like a lamp without oil."

She claims to have researched 500 cases of cancer and discovered that in each case there was an afflicted Neptune influence. She traces sexual aberrations to an afflicted Uranus, or a square of Saturn and Neptune, or, in the case of women, an afflicted Venus. "I know many doctors today," she writes, "who are surprised to learn that the Hippocrates theory in the cases of fevers, diseases and surgical operations has its origin in astrology."

A surprising number of doctors today share Mrs. Leek's belief in astrological roots of many illnesses, believing they provide more insight in two minutes than could be ascertained in two months of tests. Taurus governs the throat, Pisces the feet, Gemini the lungs.

At the University of Pennsylvania School of Medicine, R. Leonard J. Ravitz has conducted experiments which indicate that both humans and birds are affected by the moon. He

measured the electrical discharges of their bodies and found an ebbing and flowing rhythm that corresponded with the tides, which, in turn, are controlled by the moon. These fluctuations were accompanied by marked changes in mood.

It has long been a part of folklore, and is now an accepted scientific fact that the preponderance of the crimes of passion and the suicides occur during the full moon. Dr. Ravitz noted that inmates of the psychiatric wards of Duke Hospital and the Veterans Administration Hospital in Roanoke, Virginia, were usually more restless and/or manic during new and full moons, supporting the appropriateness of our word "lunatic" which finds its origin in the Latin word luna, meaning moon. Dr. Ravitz concluded, "Whatever else we may be, we are all electrical machines."

Dr. Edward Podolsky of New York carries the electrical theory further; he suggests that ions (electrically charged atoms) in the atmosphere are influenced by the moon's phases, and these in turn influence people's health. Positive ions, he believes, tend to produce nervous tension, which further explains the correlation between the full moon and bad temper, emotional stress, suicide and murder.

The late Dr. Eldon Tice of Los Angeles Methodist Hospital made tests to prove that a large percentage of babies are born during a 48-hour full moon phase. And Dr. Edson J. Andrews of Tallahassee, Florida, kept careful records over a three-year period and found that 82% of cases of severe hemorrhaging occurred between the moon's first and third quarters; hence, he avoided operations during this interval whenever he could. Here is another instance where scientific exploration goes hand-in-hand with folklore; for centuries simple farmers have avoided having their livestock castrated during a full moon because of the danger of their bleeding to death.

Astrology has taken on a new prestige in relation to some of the "modern sciences" of the space age. Terms such as cosmobiology and astrobionics have been coined to relate to the influence of the stars on living organisms.

The prestigious astrophysicist of today who deals with the weather, among other things, is in reality a glorified astrologist. John H. Nelson, astrophysicist for RCA Communications, Inc., anticipates magnetic storms by charting the positions of the planets and the sun, thus being able to indicate how radio messages may be routed to avoid delay.

By midsummer of 1959 David Williams, cable purchasing manager of Consolidated Edison and part-time astrologist, had observed a significantly consistent agreement between his own charts and those of RCA's Nelson.

On August 17, 1959, 500,000 people in New York and New England were plunged into darkness by

the failure of Con Ed's underground cables. Noting that these geomagnetic disturbances had been predicted at least a month earlier, not only by himself but by Nelson, he went with his facts and figures to Con Ed. engineers, who listened to him courteously and invited him to predict future geomagnetic activity.

He struck a "hit" less than two weeks later; on August 30 there were twelve major cable failures.

The investigation he triggered resulted in the giant utility's revamping its entire underground cable system, wrapping polyethylene over lead to render it less vulnerable to magnetic disturbances.

Flying Saucer fans, who insist that the power failures of 1959 were brought on by a minor invasion of L.G.M. (Little Green Men), would dispute this hypothesis, but nevertheless, in the ensuing years since the Con Ed system was revamped, there has been a significant reduction in power failure over the 8,375-mile system.

Astrology has become a potent force in the world of finance.

In the past century such astute financiers as J.P. Morgan, Vanderbilt and James J. Hill never made a move without first consulting the stars.

In the present century, with scientific explanation being a prerequisite for acceptance of any system of thought, astrologists looked deeper and discovered that sun spots had a definite, consistent and demonstrable effect upon the rising and falling of stock prices. So great is the demand for competent astrological advice on business affairs that Sybil Leek devotes most of her talents to her special astrological service for business people.

David Williams, observing a rhythmical rise and fall in the national economy coinciding with certain planetary aspects producing sun spots, reached back two hundred years, and discovered financial and political stress every twenty years or so, marked by conjunctions of Jupiter and Saturn, and of Saturn and Uranus.

He went beyond the casual explanation that business panics are the result of mass psychology to venture the theory that these casual factors, in themselves, were the result of planetary influence. "Since we now know about human magnetic fields, we know that everyone's magnetic field is disturbed in the same way, leading to booms and depressions, wars and peace."

Only twice since 1762 has a political and financial crisis failed to coincide with the Jupiter-Saturn conjunction; in the case of these two exceptions, they were governed also by compensating factors so overwhelmingly favorable that the negative aspects were cancelled.

Williams' stock market predictions, recorded in the Wall Street Journal, reveal that he has been right in his predictions 85% of the time.

Marriage counselors are relying increasingly on the stars in formulating their advice. It has been determined that the best marriage risks are two zodiac signs apart. Astrologists studying the respective

charts of Frank Sinatra and Mia Farrow agree that their marriage was simply impossible from the very start. Complicated configurations proved that upon first sight of each other, both of them should have run, not walked, to the nearest exit.

The above might indicate that astrology could give the phenomenally popular Computer Dating a run for its money - except that astrology itself has already entered the computer's orbit, with machines taking most of the laborious calculations off the shoulders of the astrologists, bringing the labor costs of horoscope charting down to the point where they can be afforded by everyone. The various monthly astrological publications carry, as a matter of routine, advice to the lovelorn, with elaborate instructions as to how each sign can get along with every other sign.

Nearly all scientific investigators have to agree that astrology works, but they cannot agree on how it works.

The late Professor Ellsworth Huntington of Yale, postulated that with his first breath, the newborn baby is indelibly stamped by billions of cosmic rays which, influenced by the angles of the planets at his moment of birth, form his magnetic field. This field reacts to predictable shifting of the planets. "Variations in the external electrical field just inevitably influence the internal human field."

Carl Jung stated it more poetically: "We are born at a given moment, in a given place, and like vintage years of wine, we have the qualities of the year and of the season in which we are born. Astrology does not lay claim to anything more."

5 - Auras

The human aura, familiar to all in its best-known form, the halo surrounding the heads of Christ and the saints, is a highly charged magnetic field which surrounds and permeates the human body, a vibrational field of magnetic energy which may be seen by practically all sensitives, and, some claim, by everyone by the use of special goggles or lens.

It has been known scientifically since 1923 that the human body gives off radiation, when Leningrad scientist Alexander Gurwitsch was able to isolate and measure it. George W. Crile demonstrated as long ago as 1934 that brain tissue gives off radiation which is clearly visible in the infra-red and ultraviolet ranges.

Cornell researcher Dr. Otto Rahn discovered through exhaustive tests that the strongest human radiations emanate from the fingertips of the right hand, a fact long known and demonstrated by psychic healers.

Some particularly sensitive people radiate to such a degree that they cannot be employed in any situation where they have to handle undeveloped photographic film.

The magnetic field that immediately surrounds the body is sometimes called the "etheric." It extends about an eighth of an inch around every portion of the human body, even including hair. Although invisible, it is sensitive to touch, as a rule. Approach someone silently from the rear, almost touch him, and he will often feel the sensation of being touched.

Extending beyond the etheric is the aura proper, truly a "coat of many colors." Psychics and faith healers - notably, the late Edgar Cayce, base a large percentage of their correct medical analyses on the color and shape of the aura, which tells them at once which parts of the body are not functioning properly. The aura also is said to give accurate information on the frame of mind of its owner, his temporary mood as well as his permanent character, good or evil.

The aura has been a tangible part of the individual since his birth, and it even lingers a short time after clinical death, finally departing slowly, as steam departs a teakettle when the heat is turned off. The residual aura, it is claimed, can often indicate the true cause of death to the psychically gifted.

The first scientific experiments in determining by laboratory means the nature of the aura were made in 1908 by Dr. Walter J. Kilner a physician at St. Thomas' Hospital in London. In the course of some electrical experiments he chanced to use a viewing filter stained with dicyanin dye, and discovered that he could see hazy outlines surrounding people. Experimenting further, he developed two screens made of glass cells filled with an alcoholic solution of dicyanin which made auras plainly visible.

So impressed was he by his findings that he devoted the next twelve years to the study of the human aura, and in 1920 published a book called *The Human Atmosphere* in which he predicted that the aura would one day be a prime factor in medical diagnostical procedures.

Dr. Kilner postulated that 95 out of 100 people with normal eyesight could be trained to see the aura.

Animals, it is believed, can see it readily.

Scientists following Dr. Kilner by many years have questioned his findings, suggesting that the auras he saw through his special lenses were in reality a distortion or optical illusion caused by the very nature of the lenses.

However, there is some experimenting being done today with ultra-sensitive photographic plates which would seem to bear out the hypothesis made by Dr. Kilner - and known without hypothesis by untold thousands of psychically gifted people.

As is true of all other psychic phenomena, auras have been seen and reported in all the ages throughout history, in all climates and all civilizations, primitive as well as sophisticated. Auras - or "surrounds," as they are often called colloquially in folklore - are seen just as readily by the shaman of some remote Asian village as they are by carefully-called test subjects in the university laboratories.

In eastern religions it is believed that at the upper part of the aura, just over the head, there is a radiant layer (halo) topped by a fountain of light which is known as the Flowering Lotus, since this is what it resembles. It has an interchange of colors which radiate like the opening of the seven-petailed lotus.

The Egyptian concept of "Ka" or soul image is tied in with the human nimbus; its hieroglyph was a star. Paracelsus, the alchemist, doctor, chemist and philosopher of ancient Greece, maintained that a half-corporeal body, called the star body, lives beside the body of flesh and is its mirrored image.

6 - Automatic Writing

Automatic writing is one of the more fascinating facets of the whole colorful prism of extra-sensory perception. Often evolving from Ouija board experiments, the percipient discovers, to his amazement, that he is writing lengthy communications, often on subjects beyond the knowledge of his conscious mind. His pen races madly over the paper without hesitation, achieving as high as 1700 words per minute, nonstop.

Sometimes this phenomenon occurs while the subject is in a deep trance.

At other times he is wide awake and can even converse easily on other topics while his hand, independent of his mind, continues its rapid transcription.

Some amazing stunts have been documented in connection with automatic writing. Sometimes a subject can produce a script with both hands writing at once, each on a different subject. Often the subject may be left-handed, and discovers with astonishment that he is writing freely and easily with his right hand. Sometimes the writing comes out fluently in a foreign language of which the subject has no knowledge whatsoever; instances are on record when it comes out in an archaic language which has not been in use for several centuries. Sometimes - for no reason the parapsychologist can understand - save for impish perverseness - the writing will come out backwards, and will have to be held up to a mirror to be read!

The automatists of documented psychic lore are often quite ordinary people whose mentalities and life experiences could in no way equip them for the content and quality of the outpourings that came through them.

By contrast, the discarnate communicators are themselves a colorful lot.

Perhaps the most intriguing of all the discarnate "authors" was one Patience Worth, a self-styled "simple Dorsetshire maid" of the 17th century, who brought her literary talents to fruition through the medium of Mrs. John H. Curran, a thirty-one-year-old St. Louis woman, wife of a former Immigration Commissioner of Missouri.

One day, playing with a Ouija board without significant results, Mrs. Curran was astonished to find the planchette suddenly spelling out, with great determination and purpose:

"Many moons ago I lived. Again I come. Patience Worth my name...Wait, I would speak with thee. If thou shalt live, then so shall I make my bread at thy hearth. Good friends, let us be merrie. The time for work is past. Let the tabby drowse and blink her wisdom to the firelog."

From that auspicious beginning stemmed an association between the strange pair that lasted 33 years. During that time "Patience Worth" wrote five massive historical novels totalling over three million words, one of which was published Henry Holt & Co., plus a huge quantity of exquisite lyrical poems, some of which were included in "best-of-the-year poetry anthologies of the early 20th century.

The cumbersome Ouija board was discarded early in their association, and automatic writing substituted.

Patience's historical output dealt for the most part with life in the era in which she professed to have lived. All historians who studied her work agreed that it was written in the authentic Anglo-Saxon-Norman idiom of that era, accurate knowledge of which would normally be unknown to all but graduate students and scholars of Elizabethan English. She possessed a thorough knowledge of the flora and fauna, the modes and customs of the era, and never once did she betray herself by employing a reference to modern vehicles, machines, utensils or conveniences, or even by use of contemporary phrases.

Occasionally, during the "dictation" she would seem to realize that her idiom was too archaic to be understood in the 20th century context for which she was writing, so she would invite Mrs. Curran, and other guests who happened to be observing, to suggest a substitute word that would be more readily understood by her modern-day public.

Nor did she confine herself to her own era. One night Mrs. Curran was electrified to see, spelling themselves out before her, the plaintive words:

"Panda, Panda, tellest thou a truth?"

These words open up a novel of more than 300,000 words that uses the life and death of Christ as a backdrop. This book Patience considered her masterpiece, her magnum opus, and all the contemporary critics agreed it was remarkable and were unstinting in their praise. The book, which ran 640 published pages, dealt with the life of the "unrepentant" thief who was crucified with Jesus. Patience retained her 17th century phrasing, but the content was authentically Biblical, a powerful and moving narrative abounding in striking imagery, and sensuous descriptive passages.

Of herself, Patience revealed very little. She said she was a spinster who had been brought to America and there killed by the Indians. "I be like the wind," she told Mrs. Curran, "and yea, I like to it, do blow me ever, since time. Do ye tether me unto today, I blow me then tomorrow, and do ye tether me unto tomorrow, I blow me then today...About me you would know much. Yesterday is dead. Let thy mind rest as to the past."

At one time she was asked for some biographical material for inclusion with the publication of one of her books. She was characteristically evasive: "My pettieskirt hath a scallop. Tell thou of my buckled shoes and add a cap-string."

Almost as impressive as Patience's literary talents was the wit, skill and finesse with which she parried the numerous scientists who came to investigate her. Once, when complimented for her homely, down-to-earth wisdom, she retorted saucily: "Oh, then hast thou looked beneath the goose's feathers and discovered the down?"

When asked the name of the Indian who had killed her, she impudently answered: "When the axe is at thy throat, doest inquire the name of the Executioner?"

One time a researcher commented absently - apropos of nothing whatsoever to do with the topic at hand - that a person should learn to hold his tongue; Patience piped up very succinctly: "That lesson be longer than life - and I be the proof of it."

She held a faintly patronizing attitude toward Mrs. Curran, a fact that the autonomist herself found highly amusing. Asked why she had picked Mrs. Curran, she replied: "To brew a potion, one needs must have a pot... I have said it be a trick of throbbin'. The wench be atuned unto the throb o' me...save I find a harp 'pon which to lean, am I mute!" She softened in her condescending attitude toward her mundane "secretary" later in life, though; when Mrs. Curran, now widowed, remarried, Patience composed a poem in honor of the occasion - which Mrs. Curran had set to music and sung at the wedding. In it she referred to the bride as "Mine ain Harp, a whit awry - but mine ain harp, withal."

Further examples of Patience's ready wit may be found in the following exchange between the authoress and an erudite professor, a PhD., who had come to examine her:

- *Doctor:* I hope Patience Worth will come through tonight; I'd like to find out what her game is.
- *Patience:* Dost, then, desire the plucking of another goose?
- *Doctor:* By George, she's right there with the grease, isn't she?
- *Patience:* Enough to baste the last upon the spit.
- *Doctor:* Well, that's quick wit for you. Pretty hard to catch her.
- *Patience:* The salt of today will not serve to catch the bird of tomorrow.
- *Doctor:* She'd better call herself the bird of yesterday. I wonder what kind of a mind she had, anyway?
- *Patience:* Dost crave to taste the sauce?
- *Doctor:* She holds to her simile of the goose. I wish you'd ask her how she makes that little table move under your hands to spell the words.
- *Patience:* A wise cook telleth not the brew.
- *Doctor:* Turn that board over and let me see what's underneath. (The Ouija board was turned over and duly inspected.)
- *Patience:* Thee'lt bump thy nose to look within the hopper.
- *Doctor:* Phew! She doesn't mind handing you one, does she? She evidently thinks we are a conceited lot. Well, I believe she'll agree with me that you can't go far in this world without a fair opinion of yourself.
- *Patience:* How the donkey loveth his bray!

Of all the numerous para-scientists who came to examine Patience's spirit writing, none could agree on the source. Some felt that Patience was a "secondary personality," a "symbiotic self buried deep in Mrs. Curran's subconscious. Perhaps, they said, Mrs. Curran was able to tap some universal pool of memory in which are stored the accumulated experiences and knowledge of all mankind. Such a cosmic memory pool would be staggering in its immensity and complexity - but are not all psychic hypotheses staggering?

On one thing the investigators agreed unanimously: Mrs. Curran was not a fraud. Dr. Walter Franklin Prince, a research officer for the American Society of Psychic Research, came to St. Louis and studied her extensively, later writing a book of his findings: *The Case of Patience Worth*. He noted that she

came from a poor family, never had any interest in historical or Biblical backgrounds, and couldn't even remember reading any books with a historical background, much less having the ability to write them.

Of her own talents as a poet, she says frankly, "I remember only two attempts to write poetry. I was about 15, and they were verses for Valentines - pretty poor ones, my father agreed."

Yet Mrs. Curran's hand was the agency which created some of Patience Worth's most exquisite lyrical poems. As witness:

*Oh night is a hunter, with a silver trumpet to his lips,
The curving moon
Calling the stars.*

*Oh when the first note is sounded, behold,
One star comes forth and leaps the hurdle of the west,
And the pack follows.*

Or the hauntingly beautiful:

*Ah, wake me not!
For should my dreaming work a spell to soothe
My troubled soul, wouldst thou deny me dreams?...
Ah, let me dream!
The day may bring fresh sorrows,
But the night will bring new dreams.*

Although Patience Worth is perhaps the most spectacular of the spirit writers, there are other autonomists who performed feats just as intriguing.

William T. Stead, editor, eminent psychic researcher and gifted autonomist, perished on the Titanic and came back later to dictate in elaborate detail vivid account of the final agonizing moments of the great ship, and the experiences of its casualties adjusting themselves to their new life on the Other Side.

The Irish poet William Butler Yeats discovered, on the fourth day of his honeymoon, that his bride had an unusually powerful psychic endowment. She was as surprised as he when she idly picked up a pencil and began transcribing profound messages, the source of which she had no idea. It has been said that in these messages Yeats found an inspiration, a new imagery of his poetry. He kept detailed notes, and three years later had fifty notebooks filled of this material of a high literary and philosophic point of view. He published the entire account in a 300-page book which he called *A Vision*.

Early in this century Mrs. Hester Dowden Travers-Smith, a prominent British medium, began getting messages via automatic writing from an entity purporting to be Oscar Wilde. The entity expressed great dissatisfaction with the condition of death, an uncharacteristically perverse attitude, for most

discarnates indicate great enthusiasm for their new "life."

"Pity Oscar Wilde," he complained bitterly, "one who in the world was king of life. Bound to Ixion's wheel of thought, I must complete forever the circle of my experience. Long ago I wrote that there was twilight in my cell and twilight in my heart, but this is the twilight of the soul...In eternal twilight I move."

Wilde's association with Mrs. Travers-Smith was a spritely one. Again and again he came through with epigrams which Wilde scholars agreed had to be authentic. Moreover, he was very accommodating in providing "evidential" information to prove his identity beyond all doubt, imparting facts not previously known about his life but subject to later verification.

He poked bitter fun at the activities of the Society for Psychical Research. He called its members "the most magnificent doubters in the world," and proposed the founding of a Society of Superannuated Shades, a group of his fellow Dead joining forces to study the existence of the Living!

He complained "My mind is now a rusty lock into which the key grates with a rasp. It does not move as easily and lightly as it used to." However, he did not lose complete touch with postmortem trends in literature. He had nothing good to say about James Joyce's *Ulysses*. "Yes," he wrote, "I have smeared my fingers with that vast work...It is a singular matter that a countryman of mine should have produced this great bulk of filth. You may smile at me for uttering thus, when you reflect that in the eyes of the world I was a tainted creature." Wilde was jailed during his lifetime for his homosexual activities. "But at least I had a sense of the values of things on the terrestrial globe. In *Ulysses* I find a monster who cannot contain the monstrosities of his own brain."

He was tolerant of the works of Thomas Hardy, whom he termed "a harmless writer...a middle-class provincial." But of George Meredith he said: "He is a man without any appreciation whatever of beauty, but he has a most ingenuous way of plaiting words so that his most ardent admirers could never extricate his thoughts from them."

Of Arnold Bennett and H. G. Wells he wrote: "They have managed to attain a summit which has deceived themselves. They actually believe they are fit for the company of the gods who drink the nectar of pure mind. And here they are utterly lost; neither of these gentlemen can do more than prepare a ready-made costume for the lay figure. They cannot create, and even when the lay figure is nailed together, they cannot clothe it."

He was very bitter about his works being translated into German after Ms death. "That, to an artist, was a very real form of murder," he griped. "To have maimed my soul was terrible, but to have maimed the soul of my work was more terrible still. For my work, besides being my great memorial, is my link with the minds of living men. More than that, it is the golden thread that will draw me close to the happier generations in the after time. And I am filled with noble pleasure when I think that children yet unborn will read in my pages the story of one who found love better than riches."

Although she did not know it at the time, Mrs. Travers-Smith had one of the strangest dates in all history when her friend, the unseen and discarnate Oscar, accompanied her to a performance of his

play, *The Importance of Being Ernest*. As might have been expected, he criticized the whole thing from beginning to end, via Mrs. Travers-Smith's pen, complaining that it was directed as a farce, which he had never intended and that the actors provided no illusion nor glamour. Summing up his bitter feelings, he dictated: "I should like to cover up the poor little nursling play and lead it away from the footlights."

Wilde's postmortem on his play was sent to the *Sunday Express* and published, along with other drama reviews.

Oscar Wilde wasn't the only 19th century writer to take himself so seriously as to return, after his own death, to look after his literary affairs.

Charles Dickens, fretting, apparently over the fact that his final novel, *The Mystery of Edwin Drood*, was unfinished finished it posthumously through the pen of autonomist T. P. James, a simple mechanic of very slight education, hailing from Yankee, Vermont. According to many critics the script is characteristic of Dickens in style and is worthy of his talent, although at the time a great literary controversy raged as to whether the James version was authentic.

Dickens himself was a very complicated man; in spite of the wholesome qualities of his writing, in private life he had complexities which placed him just this side of schizophrenia. He became so wrapped up in his own characters, as he created them, that he came to believe they were real, and professed to be haunted by them.

Coming down to more recent times, Geraldine Cummins, an Irish medium, heard from none other than Franklin Delano Roosevelt via automatic writing. He narrated how he had attended his own funeral. "I was very amused; all the best brains in the country concentrating on that shabby old garment of mine that was being put under the earth, and there was I, large as life. When my dog saw me he rolled on the ground - making quite a diversion."

Although Miss Cummins had not attended the funeral, nor knew anyone who had, witnesses confirmed that Roosevelt's Scottie dog did, indeed, roll happily on the ground during the burial services, attracting more than considerable attention.

Miss Cummins went on later to emulate Patience Worth in the writing of historical times. She published six volumes of tremendous size, collectively titled *The Scripts of Cleophas*.

She herself had no opinion on the source of her writings. "Whether the contents of my scripts are transmitted to me by a subconscious mind or a discarnate communicator, that is for others than myself to judge."

There are many contemporary autonomists busily transcribing their dictated scripts today, although not much is heard of them. The present climate is one of ridicule for such activities, and it is understandable why most autonomists would prefer to pen their merry way with no publicity.

Ruth Montgomery, prominent newswoman of Washington, D. C., and biographer of the famous

Seeress Jeanne Dixon, has for a long time been carrying on a detailed psychic correspondence with her deceased father. In the scripts he displays the same sense of humor, the same sort of phraseology he employed in his lifetime.

Harold Sherman in his book *How To Make ESP Work For You*, Fawcett Publications, Greenwich, Connecticut, describes his introduction into the world of the psychic with an automatic writing episode experienced by his Aunt Flora.

Aunt Flora had lost her only son, Ashton, in the First World War, and, seeking some assurance that Ashton's spirit somehow survived, persuaded her family to join her in an experiment with the Ouija board.

Nothing happened for the first few moments; then suddenly Martha, Sherman's bride of only a few weeks, exclaimed that the planchette was moving out of her control.

"I can't understand it," she exclaimed. "I hope you don't think I'm doing it! It's just like something or somebody is pushing my arm around!"

Aunt Flora, cognizant in such matters, took the planchette away and substituted a pencil; in Martha's hand it went spinning over the paper in the rollicking little doodlings known among psychics as "joy circles," indicating what appears unmistakably to be great happiness that an entity has at last found someone through whom he can communicate.

The joy circles subsided; the pencil slowed up and then wrote very clearly and deliberately, "This is Ashton."

Ashton became again one of the family. Aunt Flora and the others conversed with him and he busied himself with many family affairs, including detailing instructions on how his newlywed Cousin Harold might get a job on the local newspaper.

Later on, as she became more adept, Martha Sherman brought in other deceased members of the family, including Harold's father.

It is important to note that in nearly all of these cases of automatic writing, the penmanship was not that of the autonomist, but of the discarnate originating the message. Wilde scholars scrutinized Mrs. Travers-Smith's scripts and found that the handwriting tallied unmistakably with that of the wealth of handwritten manuscripts Oscar Wilde had left behind him.

"Aston's" signature checked out, and most amazing of all was the veridical evidence found in the signature of Sherman's discarnate father. In his lifetime he had been the senior member of a men's clothing store, Sherman and Hunter. He had devised a unique way of signing checks with the firm's name with many delicate Spencerian flourishes and serifs, completing the entire signature without lifting the pen from the paper. He had often said that this signature was his own personal trademark, created and designed to prevent forgers from signing the firm's name to checks. He was fond of saying that no one could reproduce that signature, made in that precise way, but himself.

Martha was now struggling with the signature, puzzled by its complexities. Sherman watched in amazement as his young wife who had scarcely known her father-in-law in his lifetime, much less known about his peculiar signature, painstakingly wrote the firm name exactly as the senior Sherman had done it Spencerian flourishes and all! This was surely all the evidence he needed that the communications were, indeed, coming from his discarnate father, and not from some "splinter personality" of his wife's.

7 - Billet Reading

The ability to read communications that have been placed in a sealed envelope, and correctly answer any questions contained therein, is one of the most prevalent ESP "stunts" and one of the most familiar and popular ones with the general public. At the same time it is one of the most unpopular with researchers in the paranormal.

The reason for its unpopularity in scientific circles is, first of all, because it is used so frequently as a stage and theatrical stunt, and all such performances tend to cheapen the entire area of ESP and diminish its prestige as a major science.

Secondly, billet reading is one of the easiest practices for the fraudulent psychic medium to fake.

A genuine, gifted psychic would have no difficulty whatsoever in psychometricizing the sealed envelope, acquiring a paranormal awareness of the contents and the nature of the querent, and then using her power of clairvoyance and/or precognition to answer the question. However, the number of truly gifted mediums is small, and the need for stage entertainers is large; consequently, unscrupulous performers can easily resort to simple sleight of hand and other trickery, plus a shrewd knowledge of human nature and a vivid imagination, to stage an impressive performance.

Billet reading is, by its very nature, a stage stunt, which places it uncomfortably in the realm of magic. It is not a valid subject for laboratory testing because the Zener card tests conducted by Dr. Rhine at Duke University demonstrates just as effectively, the same capacity. When it is used for serious demonstration or exhibition purposes, with an authentic psychic in charge, the procedure goes something like this.

Participants at the gathering write a question or message, usually to someone in the spirit world, place it in an envelope, seal it carefully, then place it in a basket with no identification, along with all the other anonymous queries.

During the demonstration the psychic will pick up each envelope in turn, divine its contents, identify the querent (usually by initials) then reply to the question. In some instances he will even be able, through his spirit control, to "tune in" the departed discarnate and get some message or reply from him first-hand. Such messages should only carry weight if they contain some veridical information, or some unmistakable personal trait. It is easy enough for a medium - either fraudulent or genuine but suffering a barren spell - to say: "Your mother is here, and she wishes me to tell you she is happy."

It is quite another thing, though, for a medium to say: "Your mother is here; she asks me to tell you not to sign that deed without having an attorney examine it, because J. B. is not to be completely trusted since his marriage to R." And if the mother then terminates the communication calling you by a pet name she used during your childhood and which only you know about, then you have pretty substantial proof that either the psychic in charge has astounding powers of telepathy - or that you have indeed been in communication with your discarnate mother.

8 - Bi-Location

Bi-location is an even more remarkable manifestation of the amazing power of Astral Projection. It is the rare ability of some psychics to not only project themselves astrally for great distances, observing, bringing back information, but also of externalizing their astral bodies, making themselves clearly seen by others.

By doing so, they become veritable "ghosts of the living."

Frederick W. H. Myers, brilliant poet, psychologist and pioneer in psychical research termed this phenomena the most extraordinary achievement of the human will. "What can life further outside any known capacity than the power to cause a semblance of one's self to appear at a distance?" he asks.

The Bible is full of accounts of bi-location. At the risk of offending religious Fundamentalists it might be pointed out that some of those "miracles" of materialization recorded in the gospels have been duplicated in every era since.

Alphonsus Liquori, 18th century hymnologist and founder of the Redemptorist order, was known to be fasting in his monastic cell in Arezzo, when he announced that Pope Clement XIV was dead, and that he had been at his bedside when he died. Since communication was slower in those days, it was not until several days later that it was verified that the pontiff had indeed died, and that Alphonsus had been seen and identified by many who stood at his deathbed, even though equally reliable witnesses swore that he could not have left Arezzo.

A century earlier Maria Coronel de Agreda, an Italian nun and abbess of her Franciscan order, was credited with hundreds of feats of bi-location, most of them transporting her to a primitive area of the Mexican jungle. Travel to the New World in the 1600s was an unusual and difficult undertaking, even for brave and adventurous men.

Maria made no travel requests from her order, boarded no ship, and was present every hour at the altar rail with her sister nuns for their daily orisons...yet she turned up regularly in the depths of the jungle, where she made many converts, passed out rosaries, and directed her primitive tribesmen to journey to Father Alonzo de Benevides at a mission some distance away and ask to be baptized.

Father Benavides was amazed when the erstwhile savages began showing up in large numbers, bearing their rosaries and telling a tale of a lady in strange garb who appeared to them mysteriously from time to time with her messages of faith and redemption, only to disappear just as mysteriously. Excitedly, they pointed to an oil portrait of a Franciscan nun and identified the habit as that of their saintly stranger.

When Father Benavides returned to Rome with his remarkable tale he was directed to Agreda, where the abbess had had ecstasies and visions of missionary trips to the depths of Mexico. After his visit he was convinced, through veridical information she was able to provide of the locale and the natives, that Maria and the strange missionary lady were one and the same. Maria herself felt she might have been hallucinating - until she checked her supply of rosaries and found them unmistakably depleted!

The above are classic tales of bi-location, but for practical purposes we prefer to dwell more on examples of bi-location which have occurred in our own times. Time and distance diminish the credibility of certain events, so we will devote our further examinations to phenomena of this type that have occurred within the memory of people now living.

There are many living witnesses to the feats of "Padre Pio," a Capuchin monk of Pietrelcina, who has been extensively researched. There are many stories of his appearances as a "ghost of the living," but one of the ones best documented is an astral journey he made to Uruguay to be near a dying friend.

For many years Padre Pio had been close to Monsignor Fernando Damiani, the Vicar General of Salto, Uruguay; their friendship dated from the time Padre Pio had cured the Vicar General's stomach cancer.

As he grew old, Damiani returned to Italy stating that he was reluctant to leave his life's work, but at the same time he felt the approach of death and wanted to be near his dear friend when the end came.

Padre Pio urged him to return to Uruguay, and promised faithfully to be with him when the time came for him to die.

In 1942 the Archbishop of Montevideo was awakened in the dead of night by a mysterious stranger in the garb of a Capuchin friar, who asked him to go at once to Monsignor Damiani and administer Last Rites. On a table by the bed of the now unconscious Damiani, the Archbishop found a note, feebly scribbled, but legible: Padre Pio came.

Seven years later, when the Archbishop met Padre Pio in Italy, he recognized him at once as the mysterious Capuchin friar who had summoned him to the dying Monsignor's bedside.

Padre Pio, hale and hearty, well into his eighties, died only recently. According to numerous eyewitnesses he even showed up at his own funeral, where he was plainly seen and identified by friends and associates who came to mourn.

Lest it appear that bi-location only happens to saintly people in religious orders, there are numerous secular cases that could be drawn out of the Proceedings of the Society for Psychical Research or from the files of scientists of the paranormal.

Writer John Otto, having been separated from his wife and family for a period of time, was one night seized with an overwhelming loneliness and homesickness. He closed his eyes and made a very vivid trip halfway across the country to his Chicago apartment. Entering it, he noted that his son's bed was empty, then proceeded to his wife's bedroom, noting his own reflection in the hall mirror and his own shadow cast on the floor by the light of a street lamp outside.

Back in his hotel room, in Niagara Falls, N. Y., he was not sure whether the whole adventure was a dream or an hallucination until he questioned his wife later. She confirmed that he had indeed visited her in the night. When he questioned her about the son's bed being empty, she explained that he had

gone to spend that particular night with a friend.

Sometimes bi-location takes place without the traveler being aware of it. Contemporary psychic writer Harold Sherman, relates a tale of a visit made to his apartment by a friend, Harry J. Loose, during his absence. Loose left a note with the apartment desk clerk, a Mr. Cousins; but when Sherman phoned him to express his disappointment at missing the visit, Loose emphatically denied making such a visit.

Sherman checked with Cousins and got a complete description of the clothes the visitor was wearing, and this description tallied with that of the clothes Loose had actually been wearing that day...but he had reliable witnesses to attest that he not only was not out of his own house that day in question, but spent most of the afternoon sleeping.

Later, when he visited the Sherman apartment "in the flesh," the desk clerk, Cousins, recognized him and greeted him by name!

Experiences such as these leave the researcher pondering just what is the true nature of time and space and material existence.

9 - Clairaudience

Joan of Arc, as a teenage peasant girl in her native Domremy, heard voices purporting to be those of St. Michael, St. Catherine and St. Margaret, exhorting her to help the Dauphin, Charles, who, because of the English claim to the throne of France, had not yet been crowned king.

Dressed in armor and carrying a white banner she led the French to a decisive victory and when the Dauphin was finally crowned Charles VII of France, she was given a seat of honor beside her king at the coronation in Reims Cathedral.

Later she fell into the hands of her enemies, who gave her over to an ecclesiastical court to be tried for heresy and sorcery. She was condemned and burnt at the stake in the market place at Rouen.

The "sorcery" of the Maid of Orleans was her early experience with Clairaudience. Literally translated as "clear hearing," this phenomenon involves the perception of voices imperceptible to the normal hearing organ.

As in all other psychic phenomena, tales of this sort of experience abound in the Bible, and have been recorded down through the ages. In I Kings 6, we may read: "The prophet that is in Israel telleth the king of Israel the words the King of Syria speaks in his bedchamber." The British poet William Cowper regularly experienced news of events told to him audibly before they actually occurred.

Clairaudience is somewhat rare, but there are many documented cases of its appearance in the past, either spontaneous or intentionally induced. Mediums with whom this is a specialty often can induce the advent of voices by holding a seashell to their ears, in much the same manner as clairvoyants get their impressions while gazing into a crystal bowl.

Dr. G. Billot, the French physician who was actively involved in the early experiments in animal magnetism, described the sensation in this way.

"At first I felt a little breath, like a light zephyr, which refreshes and then chills my ear. From that instant I become deaf, and I begin to be aware of a little humming in the ear, like that of a gnat. By giving close attention, I then hear a small voice which says to me that which I afterwards repeat."

Although there are well-documented cases of Clairaudience today, unfortunately the ones that get in the newspapers are the unfortunate kinds. A woman hitherto loving and devoted to her children will suddenly kill them and then announce that she was directed to do so by "voices." In most such cases the woman is consigned to a mental institution; her story is received as a criminal alibi and she is convicted.

In the years to come, as knowledge of the paranormal is accepted more and more in medical circles, such cases might more accurately be diagnosed as "possession" of an evil spirit who whispered words of evil to its unwilling host.

10 - Clairvoyance

Clairvoyance has been defined as "a supernormal mode of perception which results in a visual image being presented to the conscious mind. The perception may be of objects or scenes or forms distant in space, or in time, past or future."

Literally translated as "clear seeing," it embodies all the perceptions that materialize without the use of the five senses.

It is somewhat of a "catch-all" term, erroneously used to cover a wide range of similar but by no means identical phenomena. It is somewhat close to telepathy, for example; but the latter more specifically implies the transference of an unspoken thought from one individual to another, commonly known as "mind-reading." In clairvoyance one perceives symbols, abstract images and sometimes complete scenes of what has happened elsewhere in the past or present, or of what will happen in the future, independent of another party, another mind.

Eileen Garrett, one of the world's most celebrated mediums and long-time president of the Parapsychology Foundation, explains that in clairvoyance, the mind builds its images in exactly the same way in which a child begins to write. The first vestiges of a clairvoyance vision could be compared with doodlings.

Symbology is nearly always an important part of a clairvoyant experience, and it is sometimes a lengthy process before the medium can sort out the various symbols and read a meaning into them. In telepathy, by contrast, the perceptions are instant and concrete, like a radio message.

The clairvoyant experience may be spontaneous or induced by suggestion (as in hypnosis), or by auto-suggestion (as in crystal gazing). There are four different kinds of clairvoyance: x-ray clairvoyance, medical clairvoyance, traveling clairvoyance, and platform clairvoyance.

X-ray clairvoyance involves the faculty of seeing into closed space, such as boxes, envelopes, rooms, books, etc.

Medical clairvoyance involves the ability to see the inner mechanism of the human body and diagnose disease.

Traveling clairvoyance is the ability to journey psychically to a distant scene and give descriptions thereof.

Platform clairvoyance is the perception of discarnate spirits.

Practitioners of x-ray clairvoyance perceive not the actual vision of what is written in a sealed letter, but the purport. In many cases, the letter will be written in a language unknown to the medium, but he will nevertheless demonstrate an awareness of the content. Light or darkness seems to have no effect on the percipient's ability. Being in a totally darkened room, or having his eyes heavily bandaged, he can still "see" the image in question.

Thomas Edison, a life-long believer in psychic phenomena, once conducted a series of tests with a series of mediums unknown to him. In one of these tests he wrote: "Is there anything better than hydroxide of nickel for an alkaline electric battery?" The medium, in a distant room, promptly wrote down: "No, there is nothing better than hydroxide of nickel for an alkaline battery."

Edgar Cayce was most noteworthy in the field of medical clairvoyance. His valid "cures" - sometimes projected great distances away - are astonishing the medical profession even today, over two decades after his death. As his fame progressed, people would write to him from all over the world telling of their illnesses. He would lie down, go into a trance, and in the trance state would accurately diagnose the illness and suggest the proper treatment. Records of his cures are studied today by medical doctors as well as parapsychologists in the archives of the Association for Research and Enlightenment at Virginia Beach.

Pre-dating Cayce by many centuries, Hippocrates made the first allusion to medical clairvoyance when he wrote: "The afflictions suffered by the body, the soul sees with shut eyes."

One of the best examples of traveling clairvoyance comes out of the life of Emanuel Swedenborg. Swedenborg, as students of the occult will recall, was the man who accurately prophesied the day and date of his own death; when an associate proposed March 29, 1772 as a tentative date for an appointment, Swedenborg casually told him that particular day would be impossible since that was the day he would die. He did, indeed, die on that precise day, just as he had prophesied.

His feat of traveling clairvoyance occurred at a dinner party in Gothenburg, three hundred miles from Stockholm. In the midst of the party he announced in great agitation that a dangerous fire had just broken out in South Stockholm, and was spreading rapidly. The dwelling of a friend was already in ashes, he said, and his own home was threatened. Some moments later, he announced that the fire was under control, and had stopped just three doors short of his own house.

This happened in the days before radio and television, and "instant communication." But in due time, the news came through that the fire had occurred, just as he had described it and at the very moment when he had the vision.

Swedenborg also gives us a classic example of platform clairvoyance. When the Queen of Sweden asked him if it was true that he could visit and converse with the deceased, he replied:

"I cannot converse with all, but with such as I have known in this world; with all royal and princely persons, with all renowned heroes, or great and learned men whom I have known either personally or from their actions or writings; consequently with all of whom I could form an opinion; for it may be supposed that I neither could nor would wish to speak with a person whom I never knew or of whom I could form no idea."

The Queen then asked him if he would "undertake a commission" to her brother, Augustus William of Prussia, who had died some time earlier. Swedenborg agreed, and returned to Court later with knowledge so precise and so accurate of secret matters known only to the brother and sister, that the

Queen swooned.

The phenomenon of clairvoyance is just as baffling to scientists today as it was to scientists in Swedenborg's day. Sir Arthur Conan-Doyle, who was a mystic as well as a writer of detective tales, propounded an interesting theory in his book, *The Coming of the Fairies*.

"I wish we could conceive of a race of beings," he wrote, "which were constructed of material which threw out shorter or longer vibrations than ours. They would be invisible unless we could tune ourselves up or tone them down. It is exactly that power of tuning up and adapting itself to other vibrations which constitutes a clairvoyant, and there is nothing scientifically impossible, so far as I can see, in some people seeing that which is invisible to others. If the objects are indeed there, and if the inventive power of the human brain is turned upon the problem, it is likely that some sort of psychic spectacles, inconceivable to us at the moment, will be invented, and that we shall all be able to adapt ourselves to the new conditions. If high tension electricity can be converted by a mechanical contrivance to a lower tension, keyed to other uses, then it is hard to see why something analogous might not occur with the vibrations of ether and other waves of light."

11 - Consciousness

If we can accept the theory that the mind can travel independently of the body, as indicated by the foregoing discussion of such phenomena as astral projection, traveling clairvoyance, etc., we have the weight of medical opinion on our side.

Doctors today know a great deal about the brain, but they admit almost complete ignorance of the mind, its source, location and functions. The famous neurophysiologist Sir Charles Scott Sherrington insisted that we are no farther along today in accounting for mental processes in physiological terms than was Aristotle, over two thousand years ago.

At one time, it was held that the seat of consciousness was trapped in the brain, that thinking was a mechanical process resulting from the informative data supplied by the five senses. It was held that the brain secretes thought, just as the liver secretes bile; the brain being, in fact, a sort of factory in which perceptions are produced. Memories were considered just another perception to be stored by the brain and reproduced, on occasion, as recollections.

This theory left no explanation for the source of such functions as imagination, reasoning, conscience.

Troubled by this void in the strictly physiological explanation of mind functions, neuro-surgeons probed deeper. It was discovered that very severe brain damage can be sustained without interfering with the mind processes. Massive lobal amputations were made on patients suffering brain tumors, often with no tangible interference with their thought processes. Based on this fact, they made the hypothesis that when such damage does occur, it does not injure the mind itself, but merely prevents the mind from expressing itself through the brain. Professor Hornell Hart in his book *The Enigma of Survival* writes: "Just as a broken connection on a telephone or a burnt-out fuse in a television set might stop the flow of communication without in any sense impairing the consciousness of the person seeking to transmit, so various sorts of damage and disorder to the brain would obviously be expected to produce interference, no matter whether the brain is a generator or a transmitter of consciousness."

These findings have awesome implications. The mother of every retarded child - either born with a brain defect or sustaining birth, or subsequent, brain injury - might well wonder why, of all the astronomical sums spent by the great powers of the world on arms and munitions and napalm bombs, just a fraction might not be diverted to research on how to reach the imprisoned mind.

Granted that the mind is a component of the astral body rather than the physical body, we must accept, too, the mysterious fact that the mind has two aspects, or layers.

There is the conscious mind, which controls all thought and reasoning powers, all flights of imagination, all lofty ambition, all compassion, all fears, dreads and raptures...and then there is the subconscious mind, that fascinating enigma first theorized by Freud and since used by psychologists to explain the unexplainable.

The conscious mind acts as a sort of barrier to supernormal manifestations. When one goes into a trance state, this conscious mentor is removed, leaving the way open to complete access to the

subconscious or "subliminal" mind, with its treasures of total recall and - some maintain - its access to the mystic Universal Intelligence.

The subconscious mind is a completely literal mind. Its perceptions are not colored in any way by imagery. If a child is told, in his early formative years, "You are nothing but a big headache," it is quite possible that he will reach adulthood with a deeply ingrained psychosomatic migraine headache. Or if he is told "You are a pain in the neck," his psychosomatic ailment may turn out to be a permanent crick in the neck. Ridiculous as it may seem, many a psychiatrist has traced back, through hypnosis or extensive therapy, manifestations such as these to purely literal impressions recorded on the subconscious at an early and impressionable age.

The subconscious is devoid of any sense of humor, any imaginative qualities and is, in every way, the epitome of a complete "Square"...yet it is an entity of infinite kindness. It is constantly protecting us from memories which would be too traumatic for us to bear.

People who have worked with alcoholics note that after recovery from a prolonged alcoholic bout, they cannot remember taking that first drink, which triggered the dreaded chain reaction. It is the Old Reliable Subconscious at work again, erasing from the mind a memory which would cause untold anguish.

12 - Controls

The appellation "Control" is given to that motley and colorful group of spirit entities through whom messages are channeled to the medium from other discarnates.

In a séance, the control is master of ceremonies who brings in the various discarnate entities, explains who they are and who they wish to speak with. The control acts as a bodyguard, keeping away undeveloped or evil spirits and sometimes relinquishing his position so that the discarnate may speak direct, through the medium, to the percipient.

He is a communications expert who keeps the proceedings flowing at a steady pace, straightening out confusion, explaining unintelligible or obscure messages, and all in all, acting as an interlocutor of the spirit world, a "Mister Bones."

Thus far, no one has come up with an explanation as to how these spirits originate and how they happen to attach themselves to any one individual. It is commonly agreed though, that their spirit vibrations are on the same plane as those of their mortal counterpart. As Patience Worth put it, "the wench be attuned unto the throb o' me."

Arthur Ford, the Dean of the American Mediums, has for his control an entity called "Fletcher." In investigating Fletcher's past, Ford learned his control's mortal identity. He had been an early childhood companion of Ford's at one time, and subsequently he had moved to Canada, enlisted in World War I and been killed in action. Ford traced the family to Canada and discovered that the young man in question had indeed been killed in the war.

Many controls profess to be children. Most noted of these was "Feda," the little Indian girl who operated for Gladys Osborne Leonard, claiming to be her ancestor, centuries ago in India.

American Indians appear very commonly as spirit controls. One explanation is that they have lived so close to nature that they are more closely attuned to the spirit world. Spiritualist lore is full of such names as North Star, Red Cloud, White Eagle, Grey Feather, Grey Wolf, Red Crow, Black Hawk and Blackfoot.

The control of one English medium, John Morris, declined to name himself; he invited Morris's followers to name him. Aware of the popularity of Indian controls, they came up with the title "Golden Eagle," or "G.E." for short. At Golden Eagle's direction, the entire group pulled up stakes and went to Palestine to found an orphanage. While in the Holy Land, they visited the traditional home of Joseph of Arimathea, and it was here that their control revealed the awesome fact that he had been Joseph of Arimathea in his lifetime. The group found, high above the altar in the church built on this site, a replica of a golden eagle - which led them to wonder whether their name choice had been entirely accidental after all.

In some instances, an entire group of spirit controls takes charge. Most notable of these was the "Imperator Group" who manifested themselves first through Stainton Moses and later through other mediums up to and including the present day. The Imperator clan consisted mostly of Biblical figures,

with names such as "Preceptor," "The Prophet," "The Rector," and "The Doctor."

There seems to have been some rivalry between these controls. "Phinuit," who manifested himself through various mediums, was apparently ousted by the stronger Emperor group, and every time he attempted to re-establish himself, he was promptly given the bum's rush by the Emperors, the implication being that he was an inferior-type spirit.

Daniel Dunglas Home, perhaps the most famous of all mediums, had a control who consistently refused to give his name. He used the lordly "we," usually reserved for monarchs and newspaper editors.

The controls, as they manifest themselves, show remarkably human traits, almost "folksy" at times. They will discuss their problems, comment on their frustrations over their inability to perform certain tasks or produce some given discarnate who has been requested. Very often, when asked a question through the medium, they obligingly state that they do not know the answer but will try to find out from someone who does and produce the information at the next seance.

In most cases they are circumspect, polite and devout in their general aspect, but sometimes they display remarkably undevout aspects. "Walter," one of the controls of the famous medium Margery Crandon, would curse freely if anything displeased him. He showed special antagonism toward the spirit of Houdini; he accused him of cheating and called down unprintable curses on his head. (In this act he was demonstrating admirable loyalty to his mortal medium friend, for during Houdini's lifetime the great magician had deliberately - and unsuccessfully - tried to "frame" Mrs. Crandon in the course of a test trance arranged by him to prove, he hoped, that all mediums were frauds. This was unknown to the general public but created quite an indignant stir in spiritualist circles, who applauded heartily when one of their number, Arthur Ford, "cracked" Houdini's own code, seemingly disproving his lifelong arrogant contention that there was no such thing as survival of the spirit after physical death.)

In a controlled experiment a hypnotist planted a post-hypnotic suggestion in Mrs. Travers-Smith's mind that she would be rid of "Eyen," her control. "Eyen" was so infuriated that he cursed in livid verse against the conspirator. Mrs. Travers-Smith seemed to have had a predeliction for unsavory spirit characters; another of her controls, one "Peter," freely admitted that he was only doing this work to further his own spiritual experiments there on the "Other Side."

There are instances on record in which two controls, produced by two different mediums in trance simultaneously, were heard to converse with each other - truly an eerie experience for the percipients who were, in effect, eavesdropping on a discarnate conversation.

13 - Deja Vu

Practically everyone - "psychic" or otherwise - has experienced at one time or another that chilling phenomena known as "Deja Vu," which translated literally, means "already seen."

It is the sensation, when in a strange place or a strange situation, of having been there before or having faced the same circumstances before.

Poems and plays have been written about Deja Vu, and many an anecdote has been told about these strange occurrences, which seem to be a part of the fabric of everyone's life.

General George ("Blood and Guts") Patton, on being conducted to a World War II battlefield in France, knew the layout exactly although he had never been there before. Investigation revealed that it had been an old Roman battleground, and he knew, with an eerie sort of certainty, that he had once been there when he led the legions of Rome.

Novelist Taylor Caldwell, on a visit to Florence, had a very vivid conviction that she had been there before and even visualized the burning of Savonarola in the Plaza.

Burl Ives, the folk troubador, while touring the hill country in Scotland, asked to be taken by a guide to Rob Roy's grave.

"I had never been in this part of the country before," he said, "and had never had this particular trip described to me by anyone. Yet as we progressed I began to describe quite accurately just what we could expect to find on the path that lay ahead of us. At one point, I remember, I stopped, closed my eyes and said: 'In about five minutes we are coming to a bend in the path. Just around that corner are three giant boulders.' Then I went on to describe them further. The boulders were there, all right, when we reached that spot, and my description had been so accurate that the guide was astonished - but no more astonished than I was."

There are all sorts of scientific explanations for Deja Vu - none of them very convincing. Some seek to account for it as a freak physiological condition, an independent function of the two hemispheres of the brain, one perception lagging behind the other, a sort of memory defect in which one's sense of before and after gets confused.

Others chalk it off to neural misfirings of impulse waves from the eyes to the brain.

Still others believe that it stems from precognitive dreams; when the events that were fore-dreamed actually take place, we have the vague feeling that it has happened to us before.

The experience may be explained as part of the reincarnation process, or it may get back to telepathy, which is a "catch-all" explanation for many other psychic phenomena which cannot be explained any other way. The percipient, according to this theory, is merely receiving a telepathic impression from someone who has been on the spot before.

Perhaps the most picturesque definition of Deja Vu is that it is a "memory of the present."

14 - Discarnates

If we are to assume that there is a survival of the human personality after physical death and that man continues his existence as a full individual in another dimension, we may use the term "Discarnate" to refer to this disembodied individual.

There is a large and growing body of evidence that points not only to the survival of the personality, but its ability to communicate under certain conditions. When this communication contains proof, or "veridical" information not known to the medium, and, in some instances, not even known to the percipient himself but later proven true, then we can write off simple telepathy as an explanation.

Sifting through the vast volume of spirit communications, one is struck by their conspicuously "human" quality. The old theory of the good dead becoming angels, and flapping about with great golden wings, seems to be disproved by the text of the communications, which indicates that spirits have the same frailties and "quirks" as humans. Just because an entity is dead does not make him at once a great brain, or an exalted soul. If he was a liar in life, he may still be a liar!

Many agnostics might raise the question why, if communication is possible, all discarnates do not communicate with all survivors, especially those near and dear to them, and why victims of crimes do not immediately rise up to put the finger on their murderers.

Not all discarnates wish, or are even interested, in communicating with those left behind. When they leave their earthly bodies, apparently, the people and the situations they have left behind soon become as dim and inconsequential to them as, for example, an ordinary dream experienced by mortals. Further, it appears that not all discarnates are able to communicate, even when they wish to; it is as hard for them to get to us as it is for us to get to them! When they cannot materialize themselves as an apparition, they need a fellow discarnate who is psychically gifted, who operates as the earth-side medium's "control."

In most cases where discarnates do return, there is either a strong bond of empathy existing between them and the sitter, or they have left behind them some "unfinished business" still pending. Usually, it would appear, they return shortly after death; as the time span lengthens, we can assume they go on to bigger things - higher spirit realms, or fresh reincarnations on earth.

Any form of sudden death - murder, suicide or accident - seems to produce a trauma in the surviving spirit; it would appear they often are bewildered, requiring a long rest and/or a spirit guide to show them the ropes of their new life. Sometimes they are so reluctant to leave the earthly plane that they remain "earthbound," which accounts for many instances of hauntings and possessions.

Ruth Montgomery is convinced of the validity of the spirit messages she receives from her deceased father, via automatic writing, because of his unique way of expressing himself and his pet nicknames for her and other members of the family.

Another common question raised by the skeptics is: "If spirit return is a scientific fact, why can't they make everybody wealthy by their subliminal knowledge of the movements of stocks and bonds and

the results of horse races?"

Again, this is an over-simplification. Contact is governed by the inclination or ability of the discarnate to "return," the ability of the medium to translate his own symbols, the medium's own consistency of performance, etc. In general, it might be said that not all discarnates can and will "return, and not all psychics can and will predict the future unfailingly. However, the vast volume of evidence indicates that under certain circumstance these phenomena can and do occult beyond all doubt.

Some particular types of people appear to return more often than others. A great many people who lived by speed, for example, seem to reappear on this plane; people who live with danger apparently continue this adventurous bent, even after death. Sir Malcolm Campbell, speed boat racer, returned via a medium to warn his son, Donald Campbell, of defects in his craft making it unsafe for an upcoming race. The warning proved true. Sir Malcolm returned on a number of other occasions with advice and warnings for his racer son.

Sir Henry Seagrave, another land-water speed demon, received spirit messages from Parry Thomas, a racer who was killed in an accident on the track. These messages usually advised him of mechanical problems pertaining to his craft.

Denis and Adrian, the two sons of Sir Arthur Conan-Doyle were both car racers. They received a message from their father, via David Bedbrook, business man-medium, warning them of mechanical defects. Adrienne Bolland, famous French aviatrix, had a spirit message directing her specifically how to fly her plane through the Andes Cordilleras, mountains believed to be impassable.

Colonel Lindbergh, flying the Atlantic solo, believed he was not alone on that venture. The term "We" included not only the pilot, and his Spirit of St. Louis - but also a third entity which he was convinced rode with him all the way.

All these examples suggest that the spirit of adventure, the urge to break through new barriers, cross new frontiers, carries over from the old life to the new.

The spirit of Marilyn Monroe has allegedly returned, via a number of mediums. One of the most convincing was John Meyers, remarkable dentist-artist-psychic-healer-spirit-photographer and philanthropist.

Myers knew Marilyn during her lifetime. She had lived just around the corner from his apartment in New York City and they also had neighboring houses in Connecticut. She had sat for a portrait for him; he titled it "The Modern Mona lisa" and it won a prize for him at the UNICEF exhibition at the United Nations.

"She was a nervous wreck," he says. "You could look in her eyes and tell. The way she spoke was strange... she seemed to be far away. She posed for me three or four times in half-hour sessions. She would come in slacks and I would make sketches of her while we talked, mostly about herself. She was lonely and had no really close friends...She was a lovely girl, with an extraordinarily sweet, sad, enigmatic smile."

Soon after her passing, Myers knew that she was earthbound. In due time her spirit contacted him. The discarnate Marilyn seemed eager to get it on the record that she had not committed suicide, that the lethal overdose of drugs was accidental.

In one of her other manifestations, the spirit of Marilyn was frivolous, almost flirtatious. The saga, which was related by Dennis Bardens in his book *Ghosts and Hauntings*, (*) begins when a young male switchboard operator at a London hospital suddenly burst out, for no reason at all:

[*] Taplinger Publishing Co., Inc.

"My God, Marilyn-No!"

He was completely at a loss to explain this outburst, which seemed to come from some source outside his conscious mind, but passed it off as an inexplicable happening of no great importance until he learned that Marilyn's death had occurred at approximately the same time as his utterance.

Although he had never been a fan of Marilyn's, or even seen her on the screen for that matter, he now found her on his mind constantly. He had recurrent dreams of bicycling with her over the English countryside, Marilyn radiant in all her blonde beauty.

At the suggestion of a friend, the young man visited a medium at a public séance; she singled him out and told him she saw a blonde young lady in shorts cycling with him, that the young lady was interested in him, and would stop all his clocks to prove it. When he got home, sure enough, all the clocks had stopped at twenty minutes to twelve.

Marilyn frolicked in and out of his dream life and his reflective life, sometimes flirtatious, sometimes serious. He became so involved with her that he took to carrying her portrait around with him. Shortly thereafter, at a séance session, the medium announced to him bluntly that a certain spirit alleged to be present "Wishes you to know that she knows you have a photograph in your pocket."

A tragic sequel to this story is that the young man himself, apparently wishing to rejoin his spirit friend, took an overdose of sleeping pills and was rescued just in the nick of time. Bardens points out in his book that the strange happening might be explained as hallucination, mental illness or telepathy. Whatever the cause, it was a vivid experience and apparently genuine to the young man himself.

Many discarnates have gone into lengthy descriptions of what life is like on the "other side." Their testimony indicates that this "other side" is right here in our midst, and that they go on "doing their thing" just as they did in life. Havelock Ellis's shade said "I am still interested in sex and war."

Frederick W. H. Myers and several of his associates who were pioneers in early psychical research

continued their investigations in the same vein, after death, through mediums. They insisted they were no different, in spirit substance, than they had been in life.

One widow, having contacted her deceased husband, wailed "Why did you have to go away?"

"But I didn't go any place," he replied patiently. "I'm right here!"

15 - Doppelganger

In the vast phantasmagoria of the spirit world there are many different kinds of hauntings. Many of these will be discussed collectively in a general classification of Ghosts,

But some of the more exotic breeds of ghosts are so off-beat, so far out in their personalities, that they merit a chapter of their own.

One of these odd-ball spirits is the Doppelganger, who is, in effect, a ghost of the living. He is a "double."

Parapsychologists have a name for his condition; it is called "autoscopy."

There is a significant difference between the Doppelganger and the routine astral traveler. The Astral-naut is out of his physical body, looking back at his shell. The Doppelganger is the shell itself, being looked at by the physical body.

In the former case, consciousness resides in the astral body; in the latter, it remains in the mortal body. The mortal intelligence clearly observes life exteriorization and is puzzled by it

Among the famous people who have experienced this phenomenon are Johann von Goethe, German poet and philosopher; Alfred de Musset, French poet and novelist; Percy Bysshe Shelley, British poet; Ernest Mach, Austrian physicist; Sigmund Freud, the father of psychoanalysis and Guy de Maupassant, French novelist.

It is only fair to observe that most of the above are literary people, supposedly possessing an over-active imagination. It also should be noted, in the interests of scientific detachment, that de Maupassant died a madman and it is difficult to judge, from this distant point, whether his condition caused his phantasms or whether his phantasms caused his condition.

Let us investigate the carryings-on of some typical Doppel-gangers.

We will start with two of the aforementioned; let them state their own case posthumously:

"I rode now on the footpath toward Drussenheim," wrote Goethe, "and there one of the strangest presentiments surprised me, I saw myself coming to meet myself, on the same way, on horseback, but in a garment such as I had never worn. It was light grey mingled with gold. As soon as I had aroused myself from this dream, the vision entirely disappeared. Remarkable, nevertheless, it is that eight years afterward I found myself on the same road, and in the same garment which I had dreamed about and which I now wore, not out of choice, but by accident. This wonderful hallucination had a quieting effect on me."

Now we will hear M, de Maupassant's testimony:

"How would you feel if you had to go through what I experience? Every other time when I return home, I see my double. I open the door and see myself sitting in the armchair. I know it is an hallucination the moment I see it. But isn't it remarkable? If you hadn't a cool head, wouldn't you be afraid?"

Always bearing in mind that distance lends disbelief, we shall now bring out witnesses down to the present time. Eileen Garrett, surely one of the most reliable and prestigious of all psychic mediums, tells in her memoirs of an instance when she was lying ill in Grenoble, France. She dreamed that she got out of bed and walked to her dresser for her medicine. Then, waking up, she very clearly saw herself walking over to the dresser again. In the morning the medicine was on her night stand within easy reach. Was the dream trip real but somnambulistic? And on which trip did she secure the medicine?

James Hewat McKenzie, founder of the British College of Psychic Science, deliberately got himself stoned on one occasion, purely in the interests of science, to determine the effect of alcohol on the etheric body. Walking along the sidewalk, he observed another J. Hewat McKenzie walking on the other side of the street. He crossed over, attempting to join his other self, but to his chagrin, the double was seen by him walking back on the original side of the street, where he had been. He eventually was able to "pull himself together" and get home.

Cynics will observe that "seeing double" often results from the same stimulus as seeing pink elephants. However, McKenzie was not customarily a frivolous man nor a drinking man. He had experienced and recorded many psychic phenomena while in his usual sober state, and this was, indeed, a basically serious experiment to prove what he had suspected: namely, that the threshold of consciousness is lowered, and human vulnerability heightened when under the influence of alcohol, drugs or anesthetics.

In some recorded instances, the seat of consciousness hops back and forth between the physical body and the astral body, and one may be an Astral-naut one moment and a Doppelganger the next!

In one recorded case an M.L.L. Hymans, suffering considerable discomfort in the dentist's chair, watched himself escape from himself and observe his own agony at a safe distance from the dentist's drill. An instant later he was out of the chair and standing in the safe observer's spot where his double had been, and the double was back in the chair wincing under the onslaughts of the drill!

Professor C.J. Ducasse in his book *The Belief in a Life After Death* describes the adventures of a Mary Ellen Frallic, who, in an everyday walk along the sidewalk, suddenly found herself suspended in the air and watching her other self. The "grounded" self evidently knew what had happened, for Miss Frallic noted it looking upward, with an expression of astonishment on its face. An instant later and exchange of consciousness took place, and the real Mary Ellen was down on the ground, looking upwards in amazement at her floating double.

"This all happened within a brief time," she relates. "But it did happen. ..By going through this extraordinary experience, I understood myself better. It proved to me that man is not alone a material being, but a mental principle."

What does all this mean? We might find the answer in the writing of Chuang Tzu, a Chinese sage who lived 2500 years ago:

"Now am I Chuang Tzu who has dreamed that he was a butterfly, or am I a butterfly which is now dreaming that it is Chuang Tzu?"

16 - Ectoplasm

One of the most spectacular as well as one of the most suspect spiritualistic phenomena is the materialization of that strange, nebulous substance known as "ectoplasm."

Ectoplasm has been created from the body of mediums and metamorphosed into recognizable forms under impeccably controlled conditions. But it has also been faked more often than any other paranormal happening.

The very spectacular nature of this achievement - when it is achieved-is such that it lends itself to fakery, and of all the times that this mysterious substance has been produced, it is safe to estimate that 10% was genuine spirit emanation and the remaining 90% was black-lighted gauze.

Genuine materialization of ectoplasm is rare. Of all the successful and sincere operating mediums, only a few can qualify as genuine materializing mediums.

Ectoplasm has been described as "a mysterious protoplasmic substance streaming out of the body of mediums by the manipulation of which, either by the subconscious self or by discarnate intelligences, phenomena of a super-physical order, including partial or complete materializations, are produced."

It is invisible and intangible in its elementary state, but assumes a vaporous, liquid or solid condition in its various stages of condensation. The temperature of the room is usually lowered noticeably when ectoplasm is being produced; it possesses its own characteristic smell and it is cold to the touch.

Ectoplasm has been described in various colorful ways by persons who have seen the genuine thing, first hand. To some it is a sort of vapor streaming from the pores and body orifices of the medium, condensing finally into a cloudy shape. Some liken it to the condensation of a nebula, and some see a mass of swirling vapor. Sometimes it will completely envelop the medium like a mantle. Sometimes it is white and luminous; sometimes grey or even black.

To the touch, it is always cold, sometimes gelatinous, viscous and sticky or sometimes hard and dry.

The production of ectoplasm from the medium's body can be a repulsive but at the same time fascinating sight. The substance usually comes from her mouth; but it may come from her eyes, ears, breasts, fingertips, naval or other body orifices.

Once the ectoplasm is produced, it then materializes into shapes. Sometimes it may be a disembodied hand or foot or head. Sometimes it may be an entire fully clothed figure.

The most logical scientific theory that has been advanced is that the medium is able to produce, from her body, this mystic substance which is highly sensitive to the impression of thought-forms. Like a super sensitive film, it is able to receive and project into reality thoughts or images produced clairvoyantly by the medium.

The phenomenon can be captured by cameras with infra-red light, and some astonishing film has been

produced, series of infra-red photographs taken at 50-second intervals at a spiritualist summer camp at Ephrata, Pennsylvania show clearly the various stages, from the initial vapors to the cloudy mass, to the clearly recognizable image of an Indian maid, purported to be "Silver Belle," the control of the medium, Ethel Post-Parrish.

This type of photograph is very rare. Mediums do not like the presence of photographers - many of them, of course, because they are fakes and do not wish to be exposed.

Others, quite genuine, look upon such photographers as skeptics or possibly hostile observers. It is a proven fact that the effectiveness of all psychic phenomena is diminished when a negative influence is present.

The British Society for Psychical Research has a standing offer of 250 pounds to any medium who will allow infra-red photography at a materializing séance; thus far no one has accepted the offer.

A medium in the act of producing ectoplasm is not a pretty sight - still, 250 pounds is a lot of money, and it would seem that the offer would be snapped up.

One logical explanation is that the gift of materialization is extremely rare, and there just aren't many mediums extant who have this gift. The fakes have to disqualify themselves, since the infra-red rays would expose their trickery.

17 - Exorcism

For as long as there have been demons, evil spirits and misplaced discarnates abroad in the land (and that has been a long time) there also have been ceremonies for dispelling them.

It is not generally known, but the *Rituale Romanum*, the book of services used by Roman Catholic priests, contains an established form and ritual for laying ghosts. What is more, this service is very often called into use-for there are more troubled spirits abroad in the land than the average man dreams.

Protestant churches have also been called upon to dispel evil spirits; inasmuch as they have no set ritual, they have to improvise.

A standard exorcism formula used in the 17th century by the Spanish Inquisition runs something like this:

I adjure thee, O serpent of old, by the Judge of the living and the dead; by the Creator of the world who hath power to cast into hell, that thou depart forthwith from this house. He that commands thee, accursed demon, is He that commanded the winds, and the sea and the storm. He that commands thee is He that ordered thee to be hurled down from the height of heaven into the lower parts of the earth. He that command, thee is He that bade thee depart from Him. Hearken, then, Satan, and fear. Get thee gone, vanquished and cowed, when thou art bidden in the name of our Lord Jesus Christ who will come to judge the living and the dead and all the world by fire. Amen.

Exorcism, in one form or another is common throughout the world, and has been for ages past.

Today, in Malaya, a "domo" or ghost breaker may "brush" the evil spirit away from an afflicted boy with a broom in an ancient Moslem ritual.

On the other side of the world a prim Anglican clergyman in the village of Devon, England, will drop salt into holy water; to form a cross, then offer it up for God's blessing before sprinkling it into the four corners of an inn infested with spirits.

Below the equator, a witch doctor in the jungles of Venezuela will mutter incantations as he strews a goat's entrails in a circle around the village campfire ... And at the same time, in ultra-sophisticated Hollywood, an ultra-sophisticated movie star (Elke Sommer) and her ultra-sophisticated husband (writer Joe Hyams) will enlist the aid of psychic Lotte von Strahl to dispel the ghost that is haunting; their Benedict Canyon home.

"In the name of Jesus Christ I command you to leave this house at once," Madame von Strahl intoned, with much the same solemnity as that employed by the domo of Malaya, the clergyman of Devon, and the witch doctor of Venezuela, "Stop disturbing this house. If you have anything unfulfilled, any question you want answered, come to me. But leave these good people alone."

In the 18th century no rite of exorcism was complete without "Bell, Book and Candle"; this triple

threat seemed formidable enough to quell the most tenacious spirit.

Whether or not these exorcism rituals work is a moot point. In the Elke Sommer - Joe Hyams menage, the ghost not only stayed around but eventually vented his spleen by setting fire to the house. The Hyams had to move. And Diahn Williams, the intrepid young actress who purchased the gutted, haunted house from them and renovated it, reports that the ghost is still very much there.

In 1963 poltergeist activity became so troublesome in Leigh, England, that the local vicar was pressed into service. There was a great deal of hymn-singing, which silenced the poltergeist temporarily. But as soon as the hymn-singing ceased, he was back at his old tricks, throwing rocks through windows and sailing crockery through the air.

Three priests were called into action at Coonian, Ireland, to get rid of a particularly destructive poltergeist. The priests came out the worse for the encounter. Not only were they driven out of their homes, but one had a nervous breakdown, another spinal meningitis and the third facial paralysis.

Better results in ghost-laying are reported by Hans Holzer, a practicing parapsychologist whose specialty is banishing earthbound spirits. His technique is to arrive at the haunted house, flanked by the many-faceted Sybil Leek, who in addition to being the ranking U.S. witch, is also an astrologer, magazine columnist, lecturer, antique expert and full-fledged trance medium.

Mrs. Leek goes into a trance and raises the troubled spirit, whereupon Holzer, in a sense, psychoanalyzes it, explains to it the folly of remaining earthbound, and urges it to rejoin its companions, long since departed.

In many cases he discovers that the entity doesn't even know it is dead. Holzer explains the "facts of death" to it gently and persuasively, and urges it to turn itself in to spirit guides on the Other Side who will indoctrinate it into the Land of the Other Dimension.

18 - Fakirs

The miraculous feats of the Hindu fakirs suggest that Eastern mystics possess a higher degree of psychic sensitivity than do the mediums of the western world.

Instead of becoming passive instruments for the transmission of paranormal power, the fakirs, through rigorous exercise, brutal discipline and self-torture, are able to obtain absolute mastery over the physical body and control of psychic forces.

They regularly demonstrate insensibility to pain and perfect control over the physiological functions of the body. They are able to inflict deep wounds with long pins or daggers in their bodies, stop the flow of blood at will and cause the wound to heal in a miraculously short time. They can de-synchronize their pulse beat, make it different in the right hand than the left and again different in the heart; all at will.

In an extended cataleptic state they permit themselves to be buried alive, remaining for long periods in a state of suspended animation. These demonstrations have been witnessed by too many people for their authenticity to be denied. There is ample testimony that the pulse has ceased to beat and respiration suspended as they remained underground for as long as an hour and a half, sometimes longer.

Their secret seems to lie in complete control of their bodies by their will power. They will concentrate upon the heart... slow down its circulation by the power of their will... press upon nerve centers in the head ... reduce the rhythm of their breathing and implant in themselves a post-autosuggestion of the time they will revive.

Fakirs can walk on glowing coals without being burnt. They can stick pins through their bodies and inflict incredible tortures upon themselves with apparent sensory immunity.

They can sit motionless for hours, even days; and some have been known to raise one arm above their head and maintain it there permanently.

There are some who claim they can live indefinitely without eating, and many of them are adept at swallowing fire.

These feats might seem on the face of it to be of dubious value; but they are significant in a study such as this because they demonstrate most graphically the amazing powers of the human mind and how it can achieve utter and complete mastery over the physical body.

19 - Ghosts

Should you ask a hundred different people to define a ghost, you might get a hundred different definitions.

Each individual sees a ghost within the framework of his own convictions, his own prejudices, his own preconceived ideas.

A ghost, like beauty, is strictly in the eye of the beholder.

A ghost could be a vision or illusion born of a dream, hypnotic sleep, trance, drug-induced state or religious ecstasy. It could be an hallucination, a projection of repressed mental contents, wish-fulfillment, fear-fulfillment, indication of a guilty conscience, indication of unwise eating late at night, a telepathic impression, or, let's face it, just a plain lie.

A ghost, to the serious psychic investigator, armed with vast documented case histories, is a very real projection-explained in a variety of ways - a recurring image of a discarnate, nearly always re-enacting a traumatic scene.

Ghosts have been known to haunt ships, theatres, caves, forests, even factories; but their traditional milieu is an ancient house, usually one they inhabited during their lifetime.

The two standard ingredients of a haunting are a restless spirit and an old house.

Ghosts as a rule are harmless, aimless automatons. They show no signs of intelligence and usually take no notice whatsoever of their percipients. There is a curious, somnambulistic air about them, a chilliness which incites awe and dread. The apparition, by contrast, is a warmly received entity. He shows qualities of intelligence and purpose and generally is connected by a close bond to the percipient, and his appearance is for some purpose beneficial to him - bringing news, making explanations, warning of danger, etc.

The ghost, though, simply goes through his little recurring charade for no logical reason,

It is generally believed that ghosts; may be emanations that are strong enough to be implanted on the etheric picture screen because they were thrown out at a time of great emotion or stress. Phoebe D Payne and Lawrence J. Bendit, in their book *This World And That*, expound their theory of the psychon - a particle of the mind shed in a haunted house that retains enough potential energy to generate a re-creation or "memory picture" of an event.

Edmund Gurney, pioneer in the psychic, suggested that ghosts are veridical after-images "impressed, we know not how, on what we cannot guess...but perceptible at times to those endowed with some cognate form or sensitiveness."

Sometimes the ghosts are visible; other times they manifest themselves by footsteps, the ringing of bells', the flashing of lights, although these activities might place them in the realm of the poltergeist -

which is an entirely different "bag" and will be dealt with separately.

Hans Holzer, who has thoroughly investigated hundreds of haunted houses, believes that all ghosts are psychotic, disoriented entities that have been unable to rise above some massive tragedy in their physical life.

Holzer propounds an interesting theory that man's emotional tensions might constitute an electromagnetic field similar to a radiation field in the atmosphere. "After all," he asks, "if an atomic explosion can make a part of the atmosphere radioactive for many years, why not a miniature outburst such as sudden death?"

Longfellow believed that "all houses wherein men have lived and died are haunted houses; through the open doors the harmless phantoms on their errands glide, with feet that make no sound upon the floors."

This picturesque theory could be true ... but why is it, then, that some of them elect to make themselves so dramatically apparent?

The motivating cause behind nearly all ghost activities seems to be some sort of frustration.

Spirits are earthbound for a number of reasons. Violent death seems to be the most common cause. It creates a stress which influences the crypto-conscious mind to continually re-enact the last scene on earth. The violent death may be a murder, long gone unavenged. Or it could be suicide, particularly when the suicide resolved nothing. Usually the victim of the violent death died young.

Sometimes the restlessness is caused by remorse over an evil or misspent life or a dastardly deed perpetrated on some innocent victim. This type of "haunt" is rare; for every single ghost of the murderer there are a hundred ghosts of the murdered.

Sometimes the ghosts come back out of revenge; other times they follow a regular schedule. They are known to be sentimental about anniversaries, and quite frequently show up on wedding, birth or death dates.

When they are not seen, they make their presence very strongly felt, sometimes via cold winds, sometimes via a hideous stench, and sometimes simply by projecting an intangible something into the air. Dogs can see ghosts when humans cannot; their behavior is telltale. Sometimes they will growl and snarl, sometimes they will whimper, and sometimes they will just crouch, shivering, as though rooted to the spot.

Sybil Leek, who as noted, has been involved very closely in the exorcising of ghosts, has a very compassionate feeling toward them. "There is something infinitely sad about a ghost," she says, "because it is almost always a disturbed spirit of someone who met a tragic and sudden death before some part of his work was done. The spirit is then compelled to draw attention to its needs."

The literature and lore of ghost-hood is so rich that it would be difficult to know where to start if one

were to attempt to sketch some of the classic cases. There is the fascinating camaraderie of the ghosts who haunt theatres; almost every major theatre that has been standing any length of time has its own ghostly lore, and every actor has at least one tale of the supernatural passed down from generation to generation, from dressing room to dressing room.

There are ghosts of the White House, ghosts of the stately homes of England, including Borley Rectory, that most haunted house of all. There are the many ghosts of Glamis Castle, and the ghosts of the Tower of London, and the ghosts of Ireland, including the Banshees, those sepulchral warners of impending death.

Hollywood has its ghosts. Idols ranging from Rudolph Valentino to Jimmy Dean return regularly, and Clifton Webb is known to haunt his own house.

Even animals have ghosts. They are called "elementals" and they return chronically to the homes where they have lived, to be seen and recognized by the other animals if not by their former masters and mistresses.

It has been estimated that one out of every 14 people in this country have at one time or another seen a ghost. The other 13 echo the universal cop-out: I don't believe in them - but I'm sure afraid of them!

20 - Healing

Since Biblical times the world has been aware of the supernatural powers of Jesus and the disciples to cure by the "laying on of hands."

For many centuries these cures were considered a manifestation of that one age, singularly blessed by God.

In the middle ages people who demonstrated a power to bring about cures by the magic of their hands were rewarded for their pains by being burned at the stake as witches.

In the 18th century a Viennese physician, Franz Anton Mesmer, introduced his theory of "animal magnetism" which was the forerunner of present-day hypnosis. He believed that the body was strongly affected by magnetic forces surrounding it. "The connection of man and the universe is identical to the attraction of iron filings to a magnet," he said. "Disease is brought about by an imbalance in a universal fluid. A cure can be created when the invalid is brought into contact with the source of this cosmic power."

Mesmer was something of a showman. He staged mass "healings" in which his patients were immersed in a magnetized tub, then were requested to place an iron rod against the affected parts of their bodies.

Cures there were in abundance, but when Louis XVI appointed a Royal Commission (one of whose members was Benjamin Franklin) to study Mesmer's claims, their findings indicated that the "cures" were purely the result of imagination. Disgraced, Mesmer withdrew from public life to live in relative obscurity until his death in 1815.

Mesmer never lived to find out how right he was in the sense that a large percent of bodily ailments can be controlled and cured by the power of the human mind - the "imagination," if you will.

Mary Baker Eddy came along a century later to found her Christian Science Church on the principles of faith healing; and its amazing growth, along with the proliferation of splinter "faith healing" religions, has attested to their validity in the eyes of the public.

In France, people in large numbers were finding that waters discovered by a simple peasant girl, Bernadette, had miraculous powers to cure, and the Shrine at Lourdes was established in 1858.

These burgeoning phenomena could not fail to catch the ever-watchful eye of the Society for Psychical Research. The ubiquitous Frederick W. H. Myers, as might have been expected, came through with his usual cogent pronouncement:

"Beneath the threshold of waking consciousness there lies, not merely an unconscious complex of organic processes, but an intelligent vital control. To incorporate that profound control with our waking will is the great evolutionary end which hypnotism, by its group of empirical artifices, in beginning to help us to attain."

At that early stage Myers had caught only a glimmer of the profound influence hypnotism would one day have upon modern medicine.

Meanwhile, the hard-pressed Mormon settlers of early day Utah proved that Faith was more than just a word; it was a Force, when their mass prayer produced a multitude of seagulls which were never seen in that area before or since, but which miraculously destroyed the locusts that threatened their crops.

In Virginia Beach a simple, unlettered photographer was able by psychic means alone to make over 15,000 stunning medical diagnoses and life readings over a period of 40 years. Edgar Cayce is a marvel even to this day, many years after his death. He based many of his diagnoses on subliminal knowledge not even known to the medical men of his day, but discovered since.

He would gain his impressions in various ways; sometimes by the aura of the individual; sometimes psychometrically when a diagnosis had to be made of someone at a distant point. He would nearly always go into a deep trance, then speak slowly and brilliantly, revealing an almost encyclopedic knowledge of medicine and the causes of human disease.

In spite of his own fragile health, Cayce's ministry went on unabated throughout his adult lifetime. His predictions on world-wide events have come true with monotonous regularity, and, like Emanuel Swedenborg before him, he even prophesied the precise day on which he was to die.

Cayce has been in the limelight recently because many newspaper men misinterpreted his prophecies concerning the major changes in shoreline all over the world, the sinking of much of the California west coast and the east coast of Japan into the water, and the rising of the lost continent of Atlantis. When the earthquakes failed to materialize in 1969, and California failed to sink into the ocean the nation had considerable fun at the expense of Cayce's memory. A whole spate of radio and television jokes sprang up, and even popular songs were written about the demise of California.

Closer studies of the prophecies would have revealed that the events foretold were not pinpointed for the year 1969, but for sometime within the years 1969 to 2000. The jokes and songs might well be stored away somewhere for future use, for people may yet be doing their surfing in Idaho!

With the cures at Lourdes, the Cayce readings and the faith healings of Mary Baker Eddy capturing the public imagination, psychical research turned its eye more closely on the ability of organisms to respond to suggestions.

A series of tests on plants were conducted by Reverend Franklin Loehr of Princeton, who in addition to his divinity degree holds a degree in chemistry. Under very tight laboratory control conditions he determined that plants responded strongly to the power of suggestion.

His tests involved 900 unit experiments, 27,000 seeds and 80,000 measurements, with 150 people praying over one control group identical in every other respect to test groups that were not prayed over.

The "prayed-over" plants grew demonstrably faster than the others, even though all other conditions - soil, fertilizer, water, sunlight - were identical. All of which indicates that the little old lady with the green thumb, who talks to her plants to make them grow, may have something on the ball.

"In our research," Loehr said, "we found that prayer had the ability to regress or negate growth in plants, also. This suggests that there is a force available in prayer for regressing unwanted growths - tumors and cancers - in the human body."

A similar research program was undertaken by a Canadian scientist, Dr. Bernard Grad, of McGill University, with identical findings. His experiments were conducted not only on plants but on laboratory-wounded rats; in each case the test groups of "prayed-over" organisms responded to growth or cure faster than the others which weren't given this special attention. Dr. Grad continued his experiment, withholding the prayer from both test groups. The result: there was no measurable difference in their rate of growth.

"I know of no conventional force that will act both on plant and animal growth as this prayer force apparently does. Neither electricity nor magnetism acts this way. My next step is to see if this force can penetrate lead shields."

Another experimenter, Cleve Backster, has come up with strong evidence that plants have demonstrable emotions. Backster, one of the world's foremost experts in the use of polygraphs as lie detectors, connected an ordinary polygraph to one of his house plants, and observed that the pen jumped excitedly when the plant was subjected to abuse-leaves pinched, torn off, or burnt with a cigarette. This gave him a clue that plants might react to stimulus in much the same way as human beings. When he brought his dog into the room, the pen gyrated in typical fear reactions.

Next, and most amazing of all, he discovered that the plant would register strongly on the polygraph if he so much as thought about burning a leaf, or bringing his dog into the room, indicating that a telepathic connection can be established between the plant and the animal kingdom.

He began to build up a human-like relationship with his test plants. They gave polygraph signs of being emotionally attached to him, reacted adversely if he even so much as thought about taking a trip away from them. The polygraph pen registered, in general, changes that paralleled the markings produced by human emotions under identical circumstances.

This could lead to a whole new concept in criminal detection. If a murder is committed in a room in which there are house plants, a polygraph hitched up to the plants might identify a suspect when he is brought into the plant's presence!

Meanwhile, in Russia, two Soviet electronics experts, Semyon and Valentia Kirlian, a man-and-wife team, were conducting their own experiments involving special photography techniques on living organisms, both plant and animal, which had undergone some trauma. They exposed a highly sensitive film showing serially the effect on a plant when a leaf was torn roughly from it. The pictures showed a galaxy of sparks, twinkles, flashes, pulsating lights, tiny incandescent clouds and steady

flares surrounding the leaf. Ten hours later the luminescence was fading. Twenty hours later it was completely extinguished; the leaf was dead.

Would this indicate that plants, too, have their astral bodies, that their aura lingers some time after death but eventually departs, like the steam - from - kettle image we evoked earlier, its "silver cord" being broken?

Along with this far - out experimentation being done in the plant world, hypnosis has also developed apace as an exact science with predictable results in producing medical anesthesia as well as probing clinically into troubled realms of the human mind.

The "laying on of hands" has become a respected theological science, and many evangelists such as Kathryn Kuhlman and Oral Roberts have an impressive record of cures.

What, exactly, happens with the laying on of hands?

It is generally agreed that gifted healers possess a magnetic force, an excess of life energy which they are able to bestow upon others. This force is nearly always felt by the recipient as a strong tingling sensation in the afflicted area.

The Reverend Alex Holmes submitted to laboratory testing of his powers. Dr. Julius Weinberger, then on the staff of R.C.A., placed a specially prepared plate on his hands to see if anything emanated from them which could be detected. He discovered that the plate attached to Reverend Holmes' right hand - his positive hand - captured a peculiar emanation, an Odic force of some sort. The peculiar validity of faith healing is demonstrated by the fact that people will swear they have been cured by a remedy which has been clinically proven valueless, or at least of doubtful value.

A case in point is Krebiozen. The manufacturing operation was removed to just below the border in Tijuana, and even today a steady stream of cancer victims pours into Mexico daily for their treatments, confident in personal, first-hand knowledge of cures this drug has effected.

Even more bizarre is the case of "Tony," the knifeless surgeon of the Philippines, who performed major operations, removing many feet of malignant guts and entrails without making an incision.

Tony was exposed beyond any doubt as an out - and - out fraud; his entrails and blood were secured fresh every day from local poultry markets. Yet there are countless people, once suffering from terminal disease, who are today completely cured through the dubious ministrations of Tony!

It would be interesting if some sort of follow - up census could be taken on all psychic cures to determine just what percentage of them are, in truth, valid - barring the occasional incidence of "automatic regression."

Perhaps an indication might be found in the ecclesiastical procedures set up at Lourdes.

Over 6000 healings were claimed there between 1858 and 1914, but no accurate records were kept.

The medical bureau was reorganized in 1914 and the number of cures was reduced to 1600.

Between 1914 and 1955 only 161 cures were certified and approved by ecclesiastical authorities. To be authenticated as a "cure," the patient has to return for examination over a period of years to determine that there has been no recurrence. Then, after the medical bureau has verified the validity of the cure, it has to be approved by an ecclesiastical court.

But if, with all these safeguards, 161 people have been known to be cured miraculously from an incurable disease by supernatural means, is this not an impressive proof of the power of faith?

Franz Werfel, wrote in *The Song of Bernadette* "What is true, what invented? My answer is this all the memorable happenings took place in the world of reality. Since their beginning dates back no longer than eighty years there beats upon them the bright light of modern history, and their truth has been confirmed by friend and foe and by cool observers through faithful testimonies."

21 - Hypnosis

A young girl, deep in a hypnotic trance, was told by her hypnotist that a simple eraser on the end of a lead pencil was a red hot ember. He touched her arm with the eraser and not only did she cry out in pain - but a large blister soon rose on her arm where the harmless eraser had touched it.

Another young lady was told that all her feelings were drained out of her body and into a glass of water. When the hypnotist lightly dipped a pin into the glass of water, the girl gave a spontaneous exclamation of pain, as though she had been pricked.

The glass was then taken into another room where she could not see it. Here again she reacted-as in pain when a pin was dipped into it. Suddenly she complained of waves of hot air blowing over her. The hypnotist, in the next room, out of her sight and out of her knowledge, was blowing into the glass!

What do these experiments indicate?

The blister raised by a harmless pencil eraser proves that, given a mental stimulus, the mind can cause the body to make a physical response exactly as though the stimulus had been physical.

The experiment with the pin and the glass of water demonstrates not only the completely literal acceptance of hypnotic suggestion, but also that it can be projected telepathically. The entranced girl had no knowledge through her physical senses that the glass of water containing her "feelings" was being pricked by a pin in the adjacent room, or that the operator was blowing into it.

These tests indicate an overlapping in the qualities of hypnosis and ESP.

Amazing as it may seem, other over-lappings have been demonstrated, even in the difficult feat of astral projection. Dr. Thomas Garrett, a therapeutic hypnotist, once had occasion to treat a young man who was in a deeply depressed state over a quarrel with his sweetheart.

Dr. Thomas, after placing the young man in a deep trance, planted the suggestion that he would be able to travel astrally to the young lady's college dorm at Wellesley and find out how she really felt about him.

After a moment of silence, the young man announced that he was in Wellesley and standing outside his girl's door. Dr. Garrett directed him to "pass right through the closed door," which he evidently did, because before long he was announcing in considerable elation that he was watching his girl at her desk writing a letter, and the letter was to him.

"What is she saying?" Dr. Garrett asked.

Slowly his patient repeated word for word what the girl was writing in the note; an apology for the cause of their quarrel, and a plea for forgiveness. Dr. Garrett wrote down every word, and when he brought the subject out of the trance he gave him a copy of the contents of the letter which he would

not actually receive for another day or so.

When the letter came, it was exactly as it had been worded earlier!

An even more spectacular case of hypnotic astral projection is related by Long John Nebel in his book, *The Psychic World Around Us*. (*)

Hypnotist John Kolisch brought a 17-year-old youth identified only by the name "Tommy" to Nebel's apartment and put his subject into a trance.

He then, step by step, described an astral journey which Tommy was to make across the foyer, directly through the closed front door, down the hall to the elevator, into the elevator (again without bothering to wait for the door to open!).

Down in the apartment lobby he was directed to go out onto the street and take a deep breath of the good, fresh air.

All this while, of course, the entranced Tommy had not budged from the chair where he sat in his trance. But a smile did cross his face, and he filled his lungs with the "fresh outdoor air" as the hypnotist had directed.

At this point Kolisch turned to Long John and asked if there was any information Tommy could bring back with him as proof that he had made the astral journey.

Nebel on the spur of the moment asked him to find out what kind of car was parked third from the fire hydrant in front of the building. The youth promptly answered that it was a 1959, blue, two-door Studebaker Lark with white vinyl seat covers an AAA bumper sticker, and the license plate number 897468.

Tommy was brought out of the trance at once and remembered nothing of what happened. Long John and Kolisch immediately rushed to the elevator and down to the street to check on the evidence.

[*] Hawthorn Books, Inc., N. Y.

And there in front, third car from the fire hydrant, was the Studebaker Lark, practically as the boy had described it. He was off one number in the license plate, and the car was more green than blue, a fact that might have been explained by the fact that Tommy was color blind.

Hypnosis is astonishing enough on its own, without being made even more astonishing by a linkage with psychic phenomena.

Although the ancient sages knew what hypnosis and the power of suggestion would do, they didn't have any idea what it was.

We have seen how Mesmer retired to obscurity when ideas, the forerunners of modern hypnosis, were repudiated.

In 1842, before anesthesia was discovered, a Dr. W. S. Ward demonstrated that surgery as radical as a leg amputation could be performed, with the patient feeling no pain, while under hypnosis. His report was stricken from the records of the Royal Medical Society, with the charge of "fraud." The doctors insisted that even though the leg was being cut off at the thigh, with massive hemorrhaging, the patient was "feigning" his lack of pain!

Today, over a hundred years later, hypnosis is used in every conceivable medical application. It is used not only for painless surgery, childbirth and dental extraction, but to cure frigidity; to replace inferiority complex with self-confidence; to displace guilt; to eliminate rejection of femininity; to restore lost faith in the meaning of life; to achieve fertility; to cure homosexuality; to cure painful menstruation; migraine headaches; compulsive eating and drinking as well as smoking; stuttering; allergic disorders and practically every other ailment that would have a psychosomatic origin.

Hypnosis has been defined as an "altered state of awareness associated with physical relaxation, mental concentration, narrowing or focusing of attention, and is characterized by hyper suggestibility of behavior."

It has certain unique qualities. The subject invariably wants to please the hypnotist to the point where it is sometimes difficult to draw an accurate line between what the subject really feels and what he thinks the hypnotist wants him to feel.

Almost everyone can be hypnotized, but the speed with which he responds depends upon his ability to concentrate, among other factors. Idiots or feeble-minded people cannot be hypnotized, since they live in a world of their own, and their attention span is practically non-existent. This is very unfortunate because if an insane or retarded patient could be reached, via his subconscious mind, his underlying personality might be freed from its prison of a damaged or defective brain.

Once hypnotized, a subject is always more susceptible. While entranced, he is not unconscious but rather in a super conscious state.

The old theory that no one can be hypnotized without his consent and cooperation is not entirely true. Not many years ago a weekly televised hypnotism show had to be cancelled; too many of the viewers complained of drifting off into trances in their own living rooms and following the screen hypnotist's suggestions!

Another fallacy that has been exploded is that the subject will not do anything, under trance, that he would not do under his own free will. A skillful hypnotist can get a subject to do just about anything, if he phrases his suggestions properly.

If he abruptly told a prim young lady to shed all of her clothes in full view of the assembled multitude, she would promptly wake up from her trance.

If, however, he suggested persuasively that it was a very warm day, that she had come home hot and tired and that she should go into the privacy of her bathroom, close and lock the door, shed her clothes and have good, refreshing shower... it is quite possible that the prim young lady would go through all the motions of doing just that!

Some years ago, with the publication of Morey Bernstein's book, *The Search for Bridey Murphy* the public first became aware of the amazing capacity of hypnosis to regress subjects not only back to earlier periods in their lives, but to earlier lives.

We have seen how every experience, no matter how minute, is filed away in the memory bank of the subconscious mind: hypnosis is able to draw upon that memory bank at any period, at the will of the operator. Regressed back to any given age in his childhood, the subject will speak in the language and voice of that period, and his handwriting will duplicate his earlier childish scrawl.

Regression back to the time spent in the womb before birth becomes a bit more nebulous. When we get into regression back into former lifetimes, we get into a complex field pitting reincarnation theories, on the one hand, against telepathy (memory of long - forgotten stimuli) and the desire to please the hypnotist and sometimes out - and out fraud.

The champions of the reincarnation theory, admittedly have a great deal going for them. Joan Grant, a very remarkable woman, claims vivid memories of numerous earlier incarnations, even without the aid of hypnosis, and she has written a number of historical books, rich in colorful detail about her various other lives.

Some of the veridical information gleaned from the regression trance sessions supports the "other lives" theory and in fact, presents no acceptable alternative.

A Mrs. Helene Smith was regressed back to what she claimed was a life on the planet Mars. She built up to this slowly, with preliminary regression to the Kanara province of Hindustan, where she said she was married to a Prince Sivouki. During this regression she sang ancient chants in Hindustani, wrote in Sanskrit and frequently scolded her pet monkey in the vernacular and idiom of her century.

During her regression to Mars she sketched scenes of the planet, drew pictures of strange dwellings and even produced a "Martian alphabet" which defied all language scholars who tried to identify its origin on a terrestrial plane.

Helene Smith in her un hypnotized state was a simple uneducated woman with scant knowledge of even her own language. This brings us again to the same tantalizing question if the foreign tongues she employed so skillfully under hypnosis didn't come from Hindustani or Mars - where did they come from?

One of the most intriguing of all hypnotic adventures occurred on September 19, 1961 on a lonely country road in New Hampshire after a short vacation in Canada, when all of a sudden they encountered a flying saucer!

The craft zeroed down on them and they could clearly see the L.G.M. aboard. Then they both experienced a simultaneous blackout.

When they came to, they found themselves two hours later in time and thirty five miles distant in space.

After a lengthy discussion, the couple decided not to tell anybody about their weird experience. Theirs was an interracial marriage, and they were reluctant to bring the public spotlight on a tale that was bound to be controversial.

It is important to note, though, that both the Hills were serious, reliable people of impeccable reputation. Betty Hill was a college trained social case worker for the state of New Hampshire. Barney supervised the activities of over 50 men in the Boston post office, held a post in the NAACP and served as a busy member of the U.S. Civil Right Commission State Advisory Board. Both Hills were active members of the Unitarian-Universalist Church. Neither had the remotest connection with fantasy-producing drugs.

At that particular time, there was a spate of Flying Saucer sightings in the New England area, so the Hills at last decided to go with their story to the nearby Reese Air Force Base. The officer with whom they talked listened to them politely and thanked them for coming, but indicated in no way that he believed them or would investigate their story.

In the succeeding months, both Hills were troubled by increasingly acute nervous tensions. They were subject to nightmares, headaches and unaccountable increases in blood pressure. At length, they consulted an eminent neurologist and psychiatrist, Dr. Benjamin Simon of Boston.

Without any foreknowledge of their experience on the New Hampshire road, Dr. Simon put them successively into a hypnotic trance, each independent of the other. He got from them individually an identical account of what has to be the most amazing adventure in the entire history of the world!

The spacecraft landed and the L. G. M. disembarked. They proved to be hairless humanoids about five feet tall who spoke perfect English and reassured the Hills that they would come to no harm. They escorted them up a ramp and aboard the craft where they were each subjected to an elaborate physical examination. They explained that they came from a group of planets millions of light-years away and were most interested in intelligence on the earth-planet. They asked many questions about the life-span on earth, the kind of food humans eat and what their life-style was like. They expressed deep interest and curiosity in Barney's false teeth, leaving the assumption that on their planet medical knowledge was so advanced that teeth no longer decayed.

What does all this mean?

Were the minds of both Betty and Barney Hill telepathically captured by some mischievous writer of science fiction who implanted in their subconscious a preview of one of his own plots? Did they go into a simultaneous trance, there on that lonely New Hampshire road, and take an astral voyage to the environs of another planet? Perhaps.

But how can we account for the strange markings, the peculiar, shiny, perfectly symmetrical circles that dotted the hood of their car - circles that had never been there before, and which were removable only with great difficulty?

22 - Incubus

The sex - obsessed Incubus is another entity who deserves a special classification of his own, even though he belongs somewhere to the left of the general classifications of ghosts and apparitions. Along with him we will discuss his little sister, the Succubus, who is identical to him in her erotic cravings and her unconventional means of satisfying them; she differs from him only in physiological sex.

The Incubus is a demon lover, always discarnate, who comes in the night to press his amorous attentions on a usually unwilling, but sometimes willing, victim. Women throughout history have claimed to have been made pregnant by these entities, though this is a story as transparent as the ghost himself, for ghosts are not known to carry sperm about with them on their travels - unless they can produce a remarkable feat of teleportation!

There is a legend that Incubi and Succubi first originated a result of Adam's sexual relations with Lilith, a beautiful devil said to have been his first wife - a spirit wife.

They played an important part in the Inquisition, and probably were responsible for the waves of sexual hysteria which swept the convents of Loudun, Louviers, Auxonne and Aix-en - province in the middle ages.

Incubi and Succubi are very active today, as might be expected in a sex-oriented culture. They indicate their base nature in various forms, including sadism.

A classic case in this category is that of Clarita Villaneuva, an eighteen-year-old girl. She was found writhing and screaming in the streets of Manila, picked up by police and jailed on a charge of disturbing the peace, probably under the strong influence of alcohol, narcotics or both.

The unfortunate girl was taken off to jail, and here it turned out that her body was bleeding, covered with vicious teeth marks.

Her jailers, thinking they indeed had a far-out one on their hands, assured her that once she was safely behind bars, her wounds would heal.

On the contrary, the wounds became worse. Screaming "He's after me again," she would lash about furiously while policewomen tried to hold her in check. And before their very eyes, bloody teeth-marks would appear on her skin!

Experts were called in who explained logically that Clarita was having some kind of fit, and that she was inflicting the bite-marks on herself... but they never did explain how some of these marks appeared on the back of her neck.

Similar cases of sadism are on record where the girl sustains brutal lash marks all over her body, lashes inflicted invisibly even as she is being examined, but leaving very visible marks.

In every case of this sort the girl insists that she is being mercilessly pursued by a phantom lover.

Sometimes the Incubus is enraged by a very wordly love affair which is being carried on right under his nose by the girl of his choice. In one recorded case, a young couple were "making out" in a parked car, and the girl screamed when she observed a certain monster in the back seat - a monster by now very familiar to her. The boy, of course, could see nothing. But he could smell. In no time the car was filled with an overpowering stench like nothing either of them had ever experienced before. He coughed, gagged, rolled down the windows of the car and beat a hasty retreat from lovers' lane; the petting session was brought to an abrupt end!

At least one honeymoon night on record was almost wrecked by the type of activity that indicated the Incubus operated in much the same way as his first cousin, the Poltergeist. (The Poltergeist, as we shall learn later when we get to the Ps is also a very special kind of ghost. He usually appears in households where there are young people approaching puberty; one theory explains him as an outgrowth of excessive psychic electrical charges generated by the awakening sexual mechanics.)

The young groom took his bride to bed and immediately the bed started doing such a violent St. Vitus's dance that they couldn't stay in it. All the other furniture in the room moved about, unseen animals barked and breathed heavily, and all in all, the wedding night was a total loss.

A very carefully documented case took place in Nova Scotia at the turn of the century.

A young girl, Ester Cox by name, was victim of a very violent rape attempt at the hands of a young man new to her home town of Amherst. Ester fought for her honor valiantly with much scratching and strategic kicking and at last the young man gave up in disgust, and left town the next day.

No one every heard directly what happened to him, but it can be assumed that he came to an untimely end, for before very long an equally vicious entity was making regular nightly forays into Ester's bedroom. He was never seen, but he was very definitely felt.

He announced his intentions in a very sinister way by scratching a message on wall: ESTHER COX
YOU ARE MINE TO KILL

From then on the entire household was shaken up by the energetic sexual gymnastics of Esther's unwelcome phantom lover. The walls would shake, furniture would be battered about, rappings would resound through the walls and incendiary fires would break out; and in each case Esther's body would be battered, and would unaccountably swell up like a balloon.

Her brother - in - law, with whose family she lived, finally couldn't take it any longer and asked her to move; Esther soon found herself without a home, because wherever she moved, the Incubus' activity would follow her. Her case had by this time attracted considerable nation-wide attention and she was investigated by many scientists of the paranormal who attested that the manifestations were genuine.

Her townspeople did not choose to accept the testimony of the visiting scientists, however, for when the barn of one of one of her temporary homes unaccountably burned to the ground she was tried for

arson, found guilty and sentenced to jail.

As she grew older, the Incubus seemed to lose interest and forgot all about his threat to kill her. She eventually married and lived out a relatively normal life.

Today, actress Peggy Lipton of MOD SQUAD fame claims to be carrying on a running affair with the Incubus of James Dean, the teen - age idol of the 50's who was killed in an auto crash in 1955.

Young Dean had led a particularly tormented life, particularly after he attained screen fame. He turned in a truly immortal performance as the tortured twin brother Abel in East of Eden and followed it with a performance almost as stunning in Rebel Without a Cause. Young people identified with young Dean in the rebel role and he became almost a patron saint of the teen-agers of that era. He led a very unconventional life, and in a way was an advance "Hippie." He had a passion for motorcycles and fast cars, and it might be said that he lived by speed and died by speed.

It was natural that Peggy Upton, a very "with it" young lady, should be attracted to the legend of James Dean. She loved to talk with people who had known him, and would listen to Dean anecdotes by the hour.

Before long an unmistakable image of Dean was appearing in Peggy's bedroom, making love to her. Peggy insisted it wasn't an hallucination, but the man himself. "He smiled at me, stayed with me for a while, and then just vanished," she says. This was the first of a continuing series of visits, which may be going on to this day.

Parapsychologist and psychiatrist Nandor Fodor in his book *Between Two Worlds* (*) gives a detailed account of Incubus activity involving a young man very much in the public eye, who died in recent years as a result of a wound in his chest area which became malignant.

Fodor disguised him very thinly - so we shall be equally transparent.

Fodor states in the book that a young lady whom he calls "Jean" - admitting it is an alias - came to him for professional advice with a story of being plagued by the ghost of the young man in question, whom Fodor calls "John."

Jean did not know John personally in his lifetime, but had been an avid reader of his books, had contributed funds to the foundation maintained to further his work in the jungle areas of the South Pacific. In this connection she had had some slight correspondence with him and had expressed her admiration for him and his work.

John died shortly after his 34th birthday, and on the same day his presence appeared in her bedroom, telling her "I am not dead" - and then proceeded to prove it in the most effective way possible!

[*] Parker Publishing Company, Inc., West Nyack, N.Y.

In the beginning, as she told it to Fodor, she experienced an ecstasy so great that "wild horses could not drag me away."

"Every time he came near me," Fodor quotes her as saying, "I felt the pain of a wound in my chest. I would become terribly over - heated, desire water, my pulse rate would double; in my thyroid gland a churning sensation would develop and my hair would rise all over my body. From one of his books I subsequently found out that he was hyperthyroid, and had a wound in his chest which became malignant and finally resulted in his death."

(This is a phenomena very common in psychic research. The medium - and in this case Jean was, in fact, a medium inasmuch as she was the receptacle for paranormal impressions - takes on the physical ailments and sometimes even the voice and the physical mannerisms of the communicator, sometimes even a facial tic.)

This psychic relationship soon got out of hand. Besides taking her to bed John was active in every other phase of her life. He urged her to participate in the continuing work of his organization and to study shorthand. He also gave her medical advice. (During his lifetime John had been a doctor.) He took complete charge of curing her acne, recommending a drug called Pirodixin which proved very successful.

Jean, who was an embyro writer, found herself getting assistance from John in her literary output; he would help her to spell, and sometimes suggest an elusive word.

"As the days passed he began to get more affectionate," she told Fodor. "He resented my dating. He imposed upon me his wishes...I assumed he did not know he was dead and wondered if I should tell him. Every time he touched me we got a terrific static on the radio. It never happened when he did not. Sometimes an odd odor accompanied his visits. It was disagreeable. I could feel his body. He was a man all right, but his body was very light and exceedingly hot! I told him he was using me as a prostitute and that I resented it. He protested that he had a deep affection and admiration for me."

The affair continued, following pretty much the same pace as a conventional affair. John asked Jean to play Chopin records on the record player, and she discovered, through his books, that he was very fond of Chopin. He made most of his visits at daybreak, and she found out - again through his books - that he was a dawn riser. On one occasion when she was lacing her shoes, he cautioned her to lace them tightly. She learned later that an untied shoelace was the original cause of the injury that ultimately led to his death; he had tripped on the loose shoelace and fallen down a cliff, sustaining the chest injury which later became malignant.

Before long this strange affair was beginning to get on Jean's nerves. She confided in her mother, who agreed to sleep in her bed with her at night. The mother confirmed that something was indeed there, in the bed with the both of them. She claimed she could see the blankets moving, and a depression

formed in the bed where the unseen guest was lying.

John, meanwhile, would show up at all hours of day. He would stand over Jean's shoulder as she cooked, and watched her. He would help with her shorthand. And he was always there, volunteering medical advice. At one time Jean asked him how she could be sure it was really he, and not an hallucination.

"I'll prove it," he rejoined. "Tomorrow, along about this time, your mother is going to say, 'Your hair looks nicer this way; I like it loose.' That will prove to you that I'm real."

Next day, the comment about her hair was made, exactly as he had outlined.

John's continued attentions soon had both Jean and her mother reduced to a state of near-hysteria. Jean tried to appeal to his better nature, but it was useless. "He pretended to be a devout Catholic while alive," she told Dr. Fodor, "but when he came to me sexually he was something quite different."

Fodor gave the girl several suggestions, none of which worked, and he finally advised her to see a medium and try to have the entity exorcised.

Jean and her mother visited a psychic named "Rose," and the result was that John ended up trying to seduce Rose!

Rose's spirit control yanked him away, and witnesses agreed there was a sound of scuffling on the floor, as of two men fighting. "Rose told me this was quite a common occurrence," Jean said. "If a spirit-guide comes to take an entity away, there is wrestling and a fight. This is the most fantastic thing in the world, but evidently these things exist."

In reading Fodor's account, one forms the impression that Jean had ambivalent feelings toward John. She detested the idea of him seducing her so regularly and so flagrantly - even while her mother was in the same bed...yet she was intrigued by him and even displayed a faint indication of jealousy over his alleged attentions to Rose. She attributes to him an insistence that they could have a full life together. "I am trying to protect you so you will not be taken over by a lot of people," she says he told her. She goes on to explain that John told her he did not want to die. "He is hanging on to me because I represent life on earth. He does not want to go on in the after-life."

The affair continued intermittently, with it finally settling down into a sort of platonic relationship. John appeared at one time when she was driving with friends late at night and woke up the drowsy driver just before he plunged the car off the road.

And he continued to dispense medical advice.

"No wonder your skin breaks out," he told her. "You should not touch fish or chocolate."

23 - Levitation

A very common paranormal feat - one so common that it is frequently practiced successfully by high school students - is levitation.

In its simplest form, as practiced by teen-agers, the subject will lie flat on the floor or sit erect in a straight-backed chair, close his eyes, put all thoughts out of his mind and breathe deeply and rhythmically.

The experimenters place themselves at strategic points about his inert body or around his chair, place their two index fingers well under his body or under the seat of his chair, and start breathing with him, matching his slow, even rhythm.

Very soon a robust football player will suddenly become lighter than air; the experimenters can raise him gently well into the air, as much as three or four feet, using only their delicate forefingers as props.

Some claim there is an actual weight loss due to the rhythmic breathing, while others attribute the result to a gain in strength on the part of the lifters.

Weight seems to be no handicap. Elsa Maxwell, the cafe society hostess, let herself be levitated as a party stunt. She must have weighed in at well over 200 pounds at the height of her career, but she became light as a feather in the hands of the levitators.

(In spite of the success of the teen-agers and the cafe society habitues, we do not advise anyone to try levitation as a party game. Like hypnosis, it is nothing to be played with by amateurs. For one thing, it may not work. As with all other psychic phenomena, skepticism, laughter, frivolity, will kill any manifestations before they are born. Also it is quite possible that the subject of the experiments, when they are successful, has to have some measure of psychic ability, active or latent, which would account for many failures. Besides, a four-foot drop can be painful!)

In its more complex form levitation has been practised regularly by saintly people and church dignitaries from Biblical times. Christ's walking on the waters has been interpreted by some as an act of levitation.

Levitation was at an all-time high as an indoor sport during the Middle Ages - but it was an unhealthy one, even then. For if the levitated one were not highly placed in the clergy, he might find himself tied to the stake with smoke rising - quickly convicted of witchcraft.

It was not uncommon for priests of old to become elevated themselves as they stood before the altar elevating the Host. Nuns were particularly talented along these lines. Anna Catherine Emmerich, the stigmatic visionary, is quoted thus:

"When I was doing my work as vestry-nun, I was often lifted up suddenly into the air, and I climbed up and stood on the higher parts of the church such as windows, sculptured ornaments, jutting stones. I

would clean and arrange everything in places where it was humanly impossible. I felt myself lifted and supported in the air, and I was not afraid in the least, for I had been accustomed from a child to being assisted by my guardian angel."

Vaslav Nijinsky was perhaps the greatest ballet dancer who ever lived. His was a picturesque and tragic life. At the height of his career he was declared hopelessly mad and banished to an insane asylum. Twenty years later he was declared sane and released, broken in body and spirit, to die shortly thereafter.

If he had been living in the Dark Ages instead of the 20th century, it might be believed that he had been imprisoned because of his apparently superhuman feats of suspension, indicating that he might be in some sort of league with the devil. As it was, according to the belief of his widow, Romola, he was adjudged mad purely because of his eccentricities.

It was true that Nijinsky seemed to defy all natural laws of gravitation in his exquisite dancing. It is still an unsolved mystery how he could remain up and come down slower than the law of gravity would demand.

His biographer, Cyril W. Beaumont, describes his dancing thus:

"That wonderful leap by which, as the sprite in *The Spectre of the Rose* he entered through the open French windows to alight beside the sleeping girl, must still linger in the memories of all who saw it. There was no flurry, no strained features, no thud as the feet came to the ground; it was just as though a rose petal had been caught up by a night breeze and wafted through the open window."

Nijinsky claimed he could stay up as long as he wished, and come down when he felt like it.

Some felt he had acquired the secrets of the Tibetan Lung-gom-pa adepts who appear to leap through the air instead of walking. These men, it is claimed, are able to sit on an ear of barley without bending its stalk. They wear iron chains about the body, it is also alleged, to avoid the danger of blowing completely away! The trick is all in the breathing, it is said. They have to practise three years and three months in complete darkness and in strict seclusion to become adept.

Whatever Nijinsky's secret, his celebrated grands jettes have never been duplicated, before or since, and it seems almost certain that they were related to the occult art of levitation.

Daniel Dunglas Home, besides being probably the world's greatest medium of all time, was also a champion freeloader, a name-dropper and social climber, a Lothario and semi-gigolo and possibly a real or latent homosexual (although all this is, of course, beside the point.)

He was also the Levitator to end all Levitators!

While in trance, before reliable witnesses, he went feet-first out of a third-story window, 60 to 70 feet above the ground, sailed about in space briefly, then returned through an open window in the adjacent room.

This astonishing feat was completely in tune with his entire astonishing life; in an era that was florid and baroque, he was probably the baroqu-est!

He claimed that his father was the illegitimate son of the tenth Earl of Home, and his mother was a member of the McNeal clan of the Scottish highlands, which had a reputation for possessing second sight. He was brought to America early in life to be raised by an aunt; his psychic talents developed early and he began a professional career at the age of 17, when his aunt threw him out of the house because his séances were getting out of hand.

Home rapidly gained renown as a medium, his personal charm no doubt contributing greatly to his success. He became the toast of America, and was feted by such prominent men as William Cullen Bryant, Horace Greeley, Mark Twain and the visiting novelist, William Makepeace Thackeray. Soon his fame took him to Europe, where he lived almost entirely on the patronage of rich and distinguished clients, including the Emperor of France, Czar Alexander II of Russia, and Count Alexis Tolstoy.

He never accepted a fee for his seances, but he was more than willing to accept gifts of jewelry, fine clothes and lodging. He was charming and adaptable, and it is easy to understand now he could spend the better part of his life as a sort of permanent house guest here, there and another place. In spite of two marriages, he never, until the day he died, set up an establishment of his own.

Quixotic by nature, he leapt from one venture to another. At one point he became a Roman Catholic and planned to join a monastery, but when friends invited him to Paris he quickly forgot the monastery bit. Ever the social climber, he married the seventeen-year-old daughter of a Russian general and the god-daughter of the Czar. His Sasha died of tuberculosis four years later, and Home decided then to go to Rome and learn to be a sculptor. Not long after that he changed his mind and decided to be an actor - which, his detractors said, was what he had always been. Meanwhile, he had developed a friendship with Elizabeth Barrett Browning that was so cozy that the poetess's husband, Robert Browning, (no believer in spiritualism), blasted him with a brutal satire in verse which was published in London.

This did not faze Home; he went on to a bigger and better relationship with a rich and elderly widow named Jane Lyon who offered to adopt him and make him financially independent.

Home went along with the idea, even taking her name - becoming now "Donald Dunglas Home-Lyon." The arrangement lasted exactly one week. Mrs. Lyon wanted her money back and went to court to get it. Home contended (somewhat ungallantly) that she got from him what she paid for - in good measure; but the court nevertheless found in favor of Mrs. Lyon and Home had to return the money.

This unfortunate affair diminished his prestige and he decided to forget it all and become a newspaper reporter. He became foreign correspondent for the San Francisco Chronicle and covered the Franco-Prussian war, acquitting himself fairly well as a journalist. But tiring of this, he took another bride, returned to England and won back his reputation and prestige by submitting to some of the most rigorous and convincing experiments ever conducted by the British Society for Psychical Research, and passing all those exhaustive tests with flying colors.

Whatever else he was, Daniel Dunglas Home was a psychic medium of fantastic talents.

Harry Houdini, about this time, was making a career of debunking the spiritualists. He had made a standing public offer to duplicate with simple magic skills any feat allegedly produced by a spiritualist medium. To do so he would go to any lengths, even to deliberately framing at least one medium to discredit her accomplishment.

When he issued one of his famous "challenges" it was his practice to arrive at the auditorium with tons of equipment and a corps of technical assistants, and pass off the result as a "duplication" of the feat of a simple medium, sitting alone in her humble cabinet.

It was inevitable that he should challenge Daniel Dunglas Home.

But when the "seconds" in the professional duel took him to the third story window, 70 feet above the pavement, and told him he would be expected to sail out feet first; then sail back in again - he quickly withdrew the challenge.

Levitation is not limited to human beings; furniture and all types of heavy objects have been levitated - although here again there may be some overlapping of function, and the levitation of material objects might come under the heading of Psychokinesis (q.v.)

In his *The Psychic World Around Us* Long John Nebel tells of the levitation of a Hammond church organ by a psychic named William Daut. It rose slowly, gaining momentum; then after 15 or 20 seconds it stopped, suspended in mid air some 10 inches off the floor.

Nebel's informants, whom he trusted implicitly, declared they examined the organ thoroughly and that there were no wires, hoists, jacks or any other mechanical means that could account for its elevation.

Abraham Lincoln, who possessed psychic powers of his own had a lifelong interest in the occult. Spiritualism was very much in vogue during that era, and Mary Todd Lincoln was fascinated by the subject; every new medium who arose on the social horizon was inevitably invited to the White House to display her talents.

During one of these seances, Lincoln writes, a heavy mahogany grand piano was raised off the floor and stood suspended in mid-air.

Naturally, many theories are advanced to explain these strange happenings. One very obscure one deals with a cantilever theory accounting for the movement of distant objects by the extrusion of elastic and resisting pseudopods from the body of the medium. "The teleplastic levers have naturally their fulcrum on the floor," the theory explains. "The force of gravity is not eluded, but simply opposed by a contrary upward force. The spent amount of energy is not above that required for the production of a fair phenomenon of telekinesis."

It seems that a much simpler explanation would be that the levitators simply exchange their physical

bodies for their astral bodies, and somehow manage to make the physical residue invisible while they perform a dual feat of bi-location and Doppelgang-ing!

24 - Mediums

"And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when he inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.

"Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor..."

1 Samuel, 28

Thus it was that King Saul, although he had been forbidden to do so, sought to reach the dead prophet Samuel through the Witch of Endor to learn what he should do about the Philistines.

Mediums have been with us, in history and legend, since the beginning of time. They have been recorded in the early literature of Greece, Rome, India, China and in earlier primitive societies.

In classical times a priestess was thought to be possessed by a god, and other persons by their demons or their familiar spirits. The Greek Oracle at Delphi answered all questions, public or private, the information supposedly coming from an earth-goddess and interpreted into verse by a priest.

During the Middle Ages mediums were systematically burned at the stake as witches, and they didn't become respectable in England until 1951 when an archaic law was repealed that classified them all as witches and vagrants.

The prestige of mediums zoomed in America with the advent of the celebrated Fox sisters. These girls - Margaret, 15 and Kate, 12 - lived with their family in a tumbledown house in Hydesville, New York, that was supposed to be haunted.

The girls, intrigued by the spirit rapping that seemed to be going on all the time, worked out a code with the ghost based on tap numbers corresponding to alphabet numbers, and learned from him that he was the spirit of an itinerant peddler who had been killed for his money and buried in the basement of the house by the former owners.

The story was confirmed by a maid who had lived in the house when the murder took place.

Armed with this evidence, the Fox family started digging, and sure enough, there was the skeleton, buried in the basement just as its ghost had said.

From these humble beginnings sprang the Spiritual movement in America. As early as 1956 it claimed 150,000 members, and there were at least 500 practicing mediums in New York alone.

The story of the Fox sisters takes an unexpected, rather sordid twist - which in no way affected the

steam-roller popularity of the movement. In their later lives they both took to drink, and out of the blue they suddenly announced via the newspapers that they were fakes, that the spirit rappings were produced by their own knuckles. Later they repudiated their own repudiation, stating that they were broke and hungry, and a newspaper syndicate had paid them to fabricate the story of their deception.

This curious escapade did no lasting harm to the Spiritualist movement, probably because there was, after all, a skeleton buried in the basement, and there was, after all, a maid who provided the evidence that a murder had been committed.

The mediums of today and of the past century are a colorful lot, differing widely in their personalities and their techniques. Most mediums can be fitted into one of two distinct categories.

The first group comprises those who produce only mental phenomena. Usually in a trance, they "see" and "hear" the spirits or produce written messages from them. They may be healers, and specialize in detecting and curing physical ailments. They may also be character analysts, and give cogent advice on the strength of their psychic awareness.

The second group comprises those who produce physical phenomena - lights, sound, shaking, rushing winds, levitation, smells, reports and spirit materializations. It is in this area where most of the fraud and trickery takes place. True physical mediums are very rare, and it is almost a safe assumption that if they work with props they are not entirely on the level.

Mediums may be broken down into further classifications; there are the "trumpet mediums" who give their message via mysteriously materialized trumpets; the "direct voice mediums" who supposedly speak in the actual voice of the discarnate; "materializing mediums" who specialize in ectoplasm, etc.

A spiritualist acts as a transmitter between two worlds, both receiving and sending. He is a sort of agent for the querant, while his control on the "other side," acts as agent for the discarnate spirits who wish to communicate with the querants. It is a four-way operation. It may be compared to the procedure of the actor, who approaches his agent to get him a job; the agent contacts the casting director at the studio who in turn is commissioned by the producer to find suitable actors for his production.

Being a medium is no easy job; the trance state seems to be very debilitating, and the medium often seems utterly exhausted when she is roused from it. Very often when acting as the intermediary for communication from an entity who has recently died after a serious illness, she will take on the physical manifestations of that illness; in some mysterious way the malady is communicated to her. If the entity has been murdered, perhaps by a gunshot through the abdomen, she may hold her stomach and moan in great pain.

In her relatively vulnerable trance state she lays her physical body vulnerable to the presence of evil spirits and other undesirable earthbound entities who are always seeking an unguarded body to possess so that they may regain their hold on the mundane. Many cases are on record when the medium suddenly began to spit and snarl and speak in unbelievably foul language; her body has been entered briefly during a lax moment when her control - supposedly her guardian against such

onslaughts - was not alert. When an evil spirit takes possession of a medium it is considered to be of utmost importance to keep the séance going until the control can come to the rescue.

For some reason - possibly due to the excessive strains they undergo - the risks of mental and moral breakdowns are considerable. After prolonged practice of mediumship, intemperance often sets in. This was the curse and downfall of the Fox sisters, and it even at one time afflicted Arthur Ford, the most distinguished and venerable of the practicing mediums today. Reverend Ford, always a teetotaler, was put onto wine as a therapeutic measure to cure a morphine addiction he had acquired during a serious illness. He freely admits in his own memoirs that he was totally allergic to alcohol, and was a helpless victim to it for over twenty years - all the while his mediumistic powers were at their height!

There is a tremendous craving for stimulation to relieve the depletion felt after a séance. Many mediums have been known to succumb completely to the craving and die of delirium tremens.

What type of people become mediums?

The answer is all types. One characteristic that they seem to all have in common is a colorful personality.

A Spiritualist medium does not necessarily have to be very spiritual. At one time the most prominent medium in England was in jail charged with burglary - and he was found guilty, too.

In this country the well known Criswell himself, whose predictions are syndicated in 200 newspapers all over the country, was arrested for receiving stolen property. His apartment was found to contain several business machines that had been stolen in a series of commercial burglaries. He pleaded no contest, and claimed that he was selling the items for a friend and was not aware that they had been stolen. He was fined \$500 and placed on two years' probation.

The mediums themselves profess to have no idea where their gift comes from. Sometimes it results from trauma. Peter Hurkos had no psychic abilities whatsoever until he sustained a fall of 30 feet from a ladder and hit his head. Edgar Cayce also suffered a severe blow on his head as a child, and Eusapia Paladino suffered lifelong trauma as a result of an accident in her childhood. Mrs. Piper had no gift of prophesy until she underwent two operations as a young woman. Others, such as Eileen Garrett, have suffered ill health all their lives. It has been suggested that bodily weakness causes a dislocation of the soul so that it is more detached and capable of independent action.

Sometimes the gift is shown to be hereditary. Mother Shipton was said by no less an authority than the Encyclopedia Britannica to have been the daughter of a witch. The Eddy brothers were direct descendants of another witch who was burned at the stake. The Fox sisters had psychic forebears, and Daniel Dunglas Home's heritage on his Scottish mother's side was all fay.

Many people have psychic gifts in their childhood that are allowed to atrophy, often through unsympathetic and uninformed parents who scold them for "lying" when they tell of the visions they have seen.

Some children, on the other hand, are allowed to develop their powers, and sometimes they become working mediums before they even reach their teens. Children, like primitive people, make good psychics. Their subconscious minds have not been so submerged by the overwhelming stimuli provided to the conscious mind by the complexities of today.

Within the ranks of the mediums there are various sub-categories. There are the crime busting mediums - such as Peter Hurkos, Gerard Croiset and Madame Lotte von Strahl. Another fascinating sub-classification is that of the "musical mediums" - those individuals who do not know one note from another until they are in a trance state, and then can perform like a virtuoso. Among these are George Auburt, a non-musician who composed intricate works while in a trance under the direction of past masters who had gone before him. Another remarkable medium in this category was Francis Grierson, who at the age of 21, with practically no musical knowledge or training, set out for Paris and become an over-night classical sensation.

Even more bizarre was "Black Tom," a negro child from Georgia, almost an idiot, who could play two tunes on the piano at once, one with each hand, meanwhile singing a third. At four he was an accomplished composer" but it was all "ad lib"; he could never play the same tune twice. When he was five he composed a number he called "Rainstorm," explaining it was what the rain, wind and thunder had said to him.

Mediums, although widely diversified as to personality, have certain standard characteristics. Their ability is not constant, but fluctuates from day to day, from season to season. They seldom are able to perform effectively when a skeptic or one who shows pronounced antagonism is in their presence. Cross currents are set up which seem to block off their avenues of perception.

They do not seem to be able to use their gifts of precognition to enhance their own economic situation; one seldom encounters a medium who is really well-to-do. There is a superstition among them that if they use their gifts for their own self-aggrandizement, the gifts will fail.

Most of them are in agreement that they cannot be sure where their information comes from.

Scientists studying mediums will come up with brilliant theories as to the source of their inspiration. Some believe the information comes directly and authentically from discarnates who have passed from this life plane. Some believe it is a product of the medium's own subconscious splinter personality, or that it is received telepathically from other living people. Still others believe that they are able in some way to tap the Universal Intelligence.

The telepathy theory seems to be effectively ruled out by the fact that so often the messages contain information known to no living person on earth at the time.

Mrs. Eileen Garrett, one of the most prominent and prestigious of the present day mediums, frankly states that after 50 years of mediumship, she still doesn't know the source of her communications.

Their percentage of accuracy varies. Arthur Ford's at 85%, runs extremely high. Jeanne Dixon is

sometimes accused of publicizing, through her biographers, her hits, but forgetting her misses. Even so, she has a formidable record of bull's eye hits.

Nearly all of the most important and successful mediums have willingly put themselves into the hands of objective testers. People like Mrs. Garrett, Mrs. Osborne Leonard, Mrs. Piper, Margery Crandell, Geraldine Cummins and Lotte von Strahl have cooperated in the most rigorous kinds of experiments, ranging from infra-red rays to the probings of psychoanalysts and handwriting experts. They have been shadowed by private detectives, and every phase of their private lives exhumed and spotlighted.

One of the most unique tests of all was carried out with Mrs. Garrett as a subject. The tests were designed to prove that her controls were definitely not split-off fragments of her own self.

Mrs. Garrett has two chief controls, Uvani, who claims to have been an East Indian, and Abdul Latif, a Persian physician who lived over 700 years ago.

The experiment consisted of a series of tests on Mrs. Garrett's blood count, bleeding time, clotting time, respiration, pulse, heart pressure and cardiac reaction by an electrocardiograph, as well as by the injection of various drugs.

The first series was carried out when Mrs. Garrett was in her normal waking state; the second when Uvani was in control, and the third when Abdul Latif was in control.

The results were so startling that the cooperating physicians could hardly believe, their eyes. No human heart, they said, could show records so diametrically opposed and divergent.

The same was true of all of the other tests. Mrs. Garrett's body seemed to undergo a complete metamorphosis each time there was a shift in control. The blood counts suggested an actual change in the composition of Mrs. Garrett's blood from interval to interval. As for blood sugar tests, Mrs. Garrett herself was normal - but Abdul Latif had diabetes!

The results of drug tests were chaotic. What would stimulate Mrs. Garrett would sedate Uvani; what made Uvani hyperactive would make Abdul Latif passive.

These remarkable findings indicate that objective physical changes do occur in the medium's body when she goes into a trance state.

25 - Necromancy

A literal translation of Necromancy is "divination by the dead." It differs from spiritualism in a sinister way and pre-dates it by many eons.

Necromancy involves rousing up the spirits of the dead by force, compelling them to reveal information, aid in certain tasks - usually unpleasant - and aid in carrying out morbid and violent acts of revenge against enemies.

The traditional rituals of necromancy are foul with repulsive trappings and props. The necromancer of old would spend nine days before the ceremony surrounding himself with the aura of death. He would dress in musty grave clothes stolen from corpses, recite a funeral service over himself, eat nothing but dog's flesh, unleavened bread and unfermented grape juice - and would abstain from even the sight of a woman.

The dog is a creature of Hecate, goddess of ghosts, death and sterility - "the terrible and inexorable one, the dweller in the void who is invoked with averted head because no man can see her and remain sane." The unleavened bread and unfermented grape juice as well as the banning of sex are symbolic of the absence of any form of life or life-force.

After the preparation the necromancer and his assistant march to the grave at midnight, carrying torches that burn a mixture of henbane, hemlock, aloe wood, saffron, opium and mandrake. The grave is opened and the corpse exposed, whereupon the necromancer intones:

"By the virtue of the Holy Resurrection and the agonies of the damned, I conjure and command thee, spirit of N., deceased, to answer my demands and obey these sacred ceremonies, on pain of everlasting torment. Berald, Beroald, Balbin, Gab, Gabor, Agaba, arise, arise, arise, I charge and command thee."

The beleaguered spirit, supposedly, then comes through, willing to undertake any unholy task or answer any question to avoid further molestation.

A description of a necromantic operation in Lucan's Pharsalid, written in the time of Nero, gives some indication of the loathsome nature of the rituals - certain aspects of which are still alive today in Black Magic circles. Sextus Pompey, son of Pompey the Great, decides to call upon the dead to solve his problems in order to be sure of a clear and accurate answer. ("A man who dares to consult the dead," he reasons, "deserves to be told the truth.")

The ceremony is performed by the witch Erichtho, who had "kept on good terms with the infernal powers by squatting in tombs." She had surrounded herself with things redolent of death - gobbets of flesh and bones from children's funeral pyres, grave-clothes and pieces of human skin, the nails, tongues and eyeballs of buried corpses.

According to occult theory some of a body's energy remains in it after death, so a fresh corpse was required. It was taken to a dark place screened by yews, cut open and anointed with a mixture of

warm menstrual blood, the froth of rabid dogs, a lynx's guts, the hump of a corpse-fed hyena, the sloughed skin of a snake and the leaves of a plant on which Erichtho had spat. She then invoked Styx and the Elysian Fields, the Kindly Ones who torture damned souls, Proserpina and Hecate, Hermes the Thrice-Great who leads men down to hell, the three Fates, Charon who is hell's ferryman, Chaos, and "the true Ruler of the Earth, who suffers endless agony below, since the gods are so long a-dying."

In more recent times Aleister Crowley, notorious 20th century practitioner of the Black Arts, tells in his novel *Moonchild* of similar rituals with props just as repulsive. Four black cats are impaled alive on iron arrows so that their screams of agony would frighten away undesirable entities. As the ritual proceeds, the necromancer chanting incantations, the sacrificial goat bleating, the tortured cats squalling, "it seemed as though the air grew thick and greasy; from that slime were bred innumerable creeping things, monsters misshapen, abortions of dead paths of evolution, creatures which had not been found fit to live upon the earth and so had been cast off by her as excrement."

Most of these evil ceremonies were - and still are - performed for an evil purpose. The Voodoo witch doctor's activities of Haiti are notorious for their efficacy in granting death wishes - and their routines and rituals are as old an antiquity, usually involving making replicas of the party they wish eliminated, then inflicting mortal wounds on its strategic parts. In order to be fruitful, it is important that the victim must know he has been doomed. Voodoo and all other forms of Black Magic work in a primitive sort of psychology; if the victim believes he is going to die, he will die. It has been said that Black Magic never hurt anyone who did not believe he could be hurt by it. But the world is full of such believers. Every day, somewhere in the remoter sections of Sicily or the ghettos of Naples, the Evil Eye inflicts untold damage on its victims.

A Zombie, to the super-sophisticate of the Western world, is nothing more than a super-potent drink...and yet in the jungles of Haiti it is a very real, and a very fearful entity. It is alleged to be, literally, a corpse which has been aroused from its slumbers, animated with a sort of pseudo-life devoid of all intelligence and put to work in the fields and the mines.

Many persons profess to have seen Zombies at work, first hand - and this does not mean via the horror movie on the Late, Late Show. The very recurrence of these tales lends them credibility. Zombies may be explained away as feeble-minded or retarded natives who mindlessly go through their appointed chores like inanimate robots...or they may indeed be earthbound discarnate spirits, the tormented "Undead" who in some way - whether by sorcery or by accident - are able to materialize their astral bodies.

Sex (naturally) enters into the sphere of the necromancer. He conjures up his corpse stooge by "Proserpina, Ereshkigal, Adonis, Hermes, Thoth and Anubis, the jackal-headed Egyptian god of the dead, by the gods of the underworld and all the legions of the dead untimely snatched from life," and commands it to rise up and stalk through the streets, to go to a woman's house, obsess her and bring her hither. "Let her sleep with none other, let her have no pleasurable intercourse with any other man save with me alone. Let her neither drink nor eat nor love, nor be strong nor well...let her have no sleep except with me."

If anyone believes things don't go on like this today, he's either naive or ignorant. Black Magic is growing by leaps and bounds all over the world. Using sex as a come-on - erotic sex of a nature that appeals in a jaded culture where normal sex has become routine - it gathers all sorts of restless people to its fold. Anton Szandor LaVey, a remarkable and perversely brilliant young man, has established a Satanic Church with a complete set of far-out rituals in San Francisco, and branches are springing up all over the world, drawing people who are intrigued by the idea of the "Living Altar" - a naked woman spread-eagled aloft on the Satanic Holy of Holies.

LaVey, who has attracted world-wide attention with his Satanic Weddings and Satanic Funerals, has written his own Bible, a remarkable document based on the philosophy that man was made, and exists solely, for pleasure.

"Satan represents indulgence instead of abstinence, vital existence instead of spiritual pipe dreams, undefiled wisdom instead of hypocritical self-deceit," he says.

"Satan represents man as just another animal, who, because of his divine spiritual and intellectual development, has become the most vicious animal of all.

"Satan represents all of the so-called sins, as they all lead to physical, mental or emotional gratification.

"Satan has been the best friend the Church has ever had, as he has kept it in business all these years."

26 - Poltergeist

Another of those strange ghostly entities who merit, by their distinctiveness, a classification by themselves is the Poltergeist, that baffling enfant terrible of the spirit world.

The Poltergeist might be called the press agent of all discarnates. You can ignore an apparition, you can say a ghost is the product of an over-active imagination or an over-worked stomach - but you simply cannot walk away from a Poltergeist! He leaves a visible trail of broken crockery, displaced furniture, bobbling chandeliers, blinking lights, filled tubs, emptied tubs, even incendiary fires.

His is the kind of activity that gets in the newspapers, involving, as it does, summons for fire trucks, police cars, ambulances and exorcising priests.

In the face of physical facts, even clergymen cannot deny the existence of the Poltergeist.

"I refuse to admit that things like these should come from God," said one indignant priest, "for the angels and saints of God would not play tricks like these. It must be either a natural phenomenon, still unknown, or nothing else but things of the devil."

The word "poltergeist" is German which, roughly translated, means "noisy ghost." The activities of these spirits usually fall into a definite pattern. They are destructive but seldom actually dangerous. Only rarely do they harm people although they have started serious fires. Their activity is random, almost pointless. Their behavior is curiously uncoordinated.

They seem to specialize in crockery hurling. One curious characteristic is that the objects are seen flying through the air - but they are never observed at the point of take-off. This might lead the skeptical to believe that the manifestations are man-made. But the very nature of the movement defies this theory. The objects, while soaring, tend to move at a leisurely pace that would bring them to the ground at once if they were subject to the forces of gravity. They wobble, travel in curves, and sometimes change their course in mid-air.

Their activities sometimes take on a mischievous trend. Actress Beatrice Lillie tells of having a personal poltergeist who seemed to enjoy sewing up the hems of her costumes, while they were locked in her empty dressing room, so that she could not get into them.

One of the most famous Poltergeists of all time was the "Drummer of Tedworth." The drum began beating in 1661 and is still reverberating throughout the solemn labyrinth of psychological research.

The story begins with the arrest of a vagrant drummer. His drums were confiscated and taken to the magistrate's house, but they continued to beat relentlessly day and night of their own volition even though the drummer himself had long since been banished.

This was a Poltergeist with a purpose - revenge for having had his drums impounded.

Poltergeists are the most populous of all ghosts who appear on the contemporary scene. Nearly every

issue of Fate magazine contains some account of a new and fully documented poltergeist activity.

The discarnate son of the late Bishop James A. Pike was widely covered by all the newspapers when he initiated poltergeist activity to call his father's attention to his presence and his urgent need to communicate. Mysterious rappings would be heard in the wall, clocks would be stopped, books would be moved about and pins would be arranged in a meaningful pattern on the floor to compel attention to his plight - a suicide, longing to explain his motives, seek forgiveness and offer the benefit of his new-found wisdom in helpful ways.

(It is an interesting corollary that several years later when Diane Kennedy Pike was alone in the scorching emptiness of the Judean desert searching for help for herself and her stranded husband, she heard a peculiar knocking sound against the rocks in the distance. "The knocking had a special rhythm," she recounts. "It would simply begin and continue steadily and evenly for a long time, echoing through the canyon. It sounded almost human in its regularity and persistence. It was always ahead of me, so I knew it was not Jim signaling. But it did occur to me that it might be Jim's late son, Jim, Jr. After his death in 1966 he had on occasion seemed to be able to use knocking sounds in the house to get Jim's attention, or, apparently, just to make his presence known. He might be wanting to tell me he is here and is helping all he can, I thought.")

The most common explanation of the poltergeist phenomenon is that it centers, usually, around the presence of an adolescent child, or one approaching puberty. Poltergeist activity nearly always occurs in homes where there is such a child, and although close and continued scrutiny proves that the child takes no overt action himself, the action seems to be keyed to his restless vibrations.

Usually when these phenomena occur the child is physiologically disturbed, sometimes even mentally retarded. It appears that some sort of psychokinetic force is generated by his unconscious emotional conflicts. The Poltergeist does the kind of things that a mentally disturbed child might do in hysterical rage or malicious fun, or simply to draw attention to himself. Some very technical minds seek to explain that the disturbed mind creates heat, and the poltergeist, through some occult talent, is able to transform it into kinetic energy, and undirected impulses and then send their vibrations out in random disarray.

Poltergeist activity is not limited exclusively to locales that house a troubled adolescent or a child generating the powerful magnetic forces of puberty. It can be identified with any powerful emotion, often of a sexual nature. Occult lore is rife with tales of poltergeists who took delight in ruining the nuptial night. Sometimes it centers on a troubled older person whose distress is generating spasms of unseen energy.

Whatever the explanation, it is an established fact that unseen forces can cause material objects to move about by paranormal means.

And if this is true - or since it is true - can we not go one step beyond and assume that unseen forces can transport living entities about by paranormal means?

"Nothing is too amazing to be true," wrote Michael Faraday, discoverer of electromagnetic induction.

27 - Possession

It is quite likely that everyone has known, at one time or another, somebody whose compulsively destructive behavior seemed inexplicable in the light of his previous history and temperament. Friends are horrified at first, then progressively bewildered.

Usually the behavior follows a pattern in which ultimate defeat is inevitable. The subject knows the implications of his act, knows the certain result and retribution-yet he goes on almost as though some force beyond his control is propelling him toward certain destruction.

Students of the paranormal see in this a clear case of possession by an evil spirit. Undesirable and wicked entities are always at hand, waiting to occupy a mortal body at a moment when its defenses are down. The entity will drive its unwilling host to acts of great repugnance. Sometimes his evil physical characteristics will implant themselves on the host's external body. Everyone is familiar with the strange case of Dr. Jekyll and Mr. Hyde; when "Hyde" took over from "Jekyll," even his face underwent a complete metamorphosis, reflecting the unspeakable evil of the negative force.

Psychology-oriented law officers are familiar with a peculiar trait displayed by some criminals; they often consciously or unconsciously leave behind them a clue, almost as though they are begging to be apprehended and put away. The San Francisco Bay area murderer who calls himself "Zodiac" regularly contacts authorities with a plea to be found and stopped before he kills others. Could these manifestations indicate a desperate gesture to be rescued from the evil tormentor who has taken over the afflicted's consciousness?

The usurping entity is not necessarily an evil one in every case of possession. Sometimes discarnates who have recently come over to the Other Side are confused, and do not realize that they are dead. These earthbound entities are attracted to the magnetic auras of the living, and try to extend their earth-lives vicariously by dislodging other souls from an unguarded body.

The risk of obsession is one of the greatest pitfalls that can endanger a novice in psychic experimentation. Outside entities create confusion at the best, and can cause immorality, crime, invalidism, amnesia and even insanity. It has been said that a large percentage of people now inhabiting penal institutions -especially those with no previous criminal records - may be the victims of obsession. This is particularly suspected if their behavior indicates a sudden complete change in personality and an obvious carelessness in failing to cover their own tracks and leaving behind clues. Their common explanation is "Something made me do it."

Many more are now in insane asylums, often condemned for life by the presence of an entity which would be exorcised in a more enlightened climate.

When a case of possession is suspected, the unfortunate victim can be rescued sometimes by clerical exorcism, but more often by the services of a medium, who will draw the entity out of the victim and into herself, there to be dealt with by a discarnate "rescue squad" headed and directed by her spirit control.

While the possessing spirit is in the custody of the medium, she may adopt his mode of speech, his mannerisms. She may mouth foul imprecations. When the spirit is taken over by the spirit rescue squad, there is often indication of a great struggle, and when the séance is over, the medium will be completely exhausted physically, indicating the monumental struggle she has been through.

Harold Sherman in his *How to Make ESP Work for You* gives us his own personal first-hand experience with possession, 20th century style.

The central figure of this experience was a brilliant author and lecturer, once a profound skeptic of ESP, but now a fanatic devotee, having investigated it. (It very often happens that skeptics turned converts go completely overboard in their enthusiasm, and wrap themselves up so closely in the study of ESP phenomena that it dominates their whole life.)

Such was the case with Sherman's friend.

A long period went by in which Sherman did not hear from his friend or have any notice of his lectures or his writings. On Sherman's next trip to New York some two years later, he decided to investigate.

The man's wife answered the phone. "I have hoped and prayed that you would get in touch with us," she cried. "You must come out this evening and see what has happened to Carl. It is terrible."

"This led to an experience I shall never forget," Sherman relates. "I met a man who was a shadow of his former self, physically and mentally. He told me that, incredible as it may sound, he had been possessed by a low entity who had been using his body for satisfying elemental desires. When the spirit was in control, he was totally unconscious of how his body was used or where it was taken. He, who had been a teetotaler, was caused to go to bars and to drink, and to be returned home in a drunken, sordid condition. There were involvements with other women and all manner of disgraceful acts that were entirely foreign to the man in his normal state of consciousness. The entity, when in possession of his body, would attack his wife both physically and verbally. A stream of profanities and obscenities would flow from a mouth that had never uttered them before."

The man, Sherman relates, had been taken to doctors and psychiatrists but no one could seem to help him. He never knew at what moment of the day or night the evil spirit would take over; consequently, he had abruptly cut off all his former contacts, stopped writing and lecturing, and was a virtual prisoner in his own home.

"At this point in our conversation," Sherman continues, "I saw the wife give a startled glance at her husband. She indicated with a guarded nod of the head that I should look at him. When I did so, I saw an entirely different person staring at me. There was hatred and defiance in the eyes. The face was contorted and the features drawn into an expression totally unlike the personality that had been expressing itself through the same body a few moments before."

"This entity asked me who the hell I was, and ordered me out of the apartment with a blast of profanity and threatening gestures."

"Who are you?" I demanded. "What are you doing in this body. Where do you belong? Do you know where you are?"

These questions, pointedly asked, seemed to have impact. The intelligence staring out at me through my friend's eyes stopped its raving and began to mumble.

"You have no right in this body," I continued, and repeated: "You do not belong here! Get out-and stay out!"

"My order to get out and stay out was obeyed with dramatic suddenness...suddenly I was looking into the eyes of my friend again, who had recovered consciousness without any realization of what had occurred.

"Since that night, my friend has been free of obsessive influences. The entity that so devastated his life has never returned. He has resumed his writing and lecturing with his old-time vigor and clarity of mind."

One of the most spectacular cases of possession in psychic annals - as well as one of the most persuasive proofs of spirit survival-is that of thirteen-year-old Lurancy Vennum, who came to be known in psychic circles as "The Watseka Wonder." This case is said to be the most thoroughly investigated in all psychical research.

The story starts in 1878 in Watseka, Illinois, when the child began to behave peculiarly. She would go into some sort of convulsion, in the midst of which she would use foul, vicious language and draw down imprecations on her family and friends.

The family consulted a doctor who was also a spiritualist; he suggested to her when she was in a hypnotic trance state that a good entity would enter her body and banish the evil one that had obsessed her.

This is where Mary Roff entered the picture.

Mary had been a local girl who had died at the age of eighteen several years earlier, when Lurancy was only a baby. She now took over tenancy of Lurancy's body and remained for four months. Lurancy's consciousness completely disappeared throughout that period. In its place came the thinking apparatus, personality and memories of Mary Roff. For nearly sixteen weeks the thirteen-year-old body looked like Lurancy, but spoke, acted, thought and remembered like Mary Roff.

What did Mary Lurancy produce in the way of veridical proof that made this case so outstanding?

First of all, she was uncomfortable in the Vennum home and was allowed to go and live with Mary Roff's parents. Once there, she indicated that she knew everything and every person that Mary had known during her lifetime. She recognized family friends and called them by name - people whom Lurancy had never heard of. She remembered countless major and minor incidents that had happened

in Mary's childhood, many years before Lurancy had ever been born. She was able to accurately identify incidents that had occurred in connection with Mary's belongings. One day, going through a box of Mary's possessions that had been brought down from the attic, she exclaimed in delight over the recovery of a lace collar she had tatted.

In the course of time Mary's married sister Minerva came for a visit. The real Lurancy scarcely knew Minerva, but in the guise of Mary Roff she embraced her warmly and addressed her as "Nervie," which had been Mary's pet name for her sister.

During the four-month interval she spent some time in Minerva's home, and the sister confirmed that scarcely a day went by that she did not present some veridical proof of knowledge of Mary's childhood. She knew all about the family pets and how and where they had died, about family excursions and celebrations and holidays. All of these things had happened long before Lurancy was born, and it was quite impossible that she could have learned them from her parents, because the Vennums and the Roffs were only distantly acquainted and had had no mutual friends or other social contacts.

After nearly four months, Mary inexplicably decided to return to the spirit world, and Lurancy's soul was restored to her body intact. She professed no recollection of what had happened during the interval of her "occupation" - but she was once again her usually sunny self, the evil spirit had been banished forever.

The Vennums and the Roffs subsequently struck up a warm friendship, drawn together by the daughters they curiously "shared." From time to time, Mary would come back and re-inhabit Lurancy's body briefly so that she might visit with her family.

Professor Ducasse, who thoroughly investigated the case, felt that there could be no doubt about its authenticity. "The only way," he said, "to avoid the conclusion that the Mary Roff personality was really the departed spirit whom it pretended to be, is to have recourse to the method of orthodoxy whose maxim is: "When you cannot explain all the facts according to accepted principles, then explain those you can and ignore the rest; or else deny them, distort them, or invent some that would help." Some facts turn out to be too stubborn to be disposed of plausibly by that method, and the present one would appear to be one of them.

28 - Precognition

Let us hypothesize a man who states unequivocally that there can be no such thing as foreknowledge of the future.

Let us visualize him as a sturdy, hard-working, God-fearing Rotarian WASP with all the down-to-earth virtues. He pays his income tax on time, with a minimum of griping. He deplores the Hippie movement, wears ties, sends his kids to college and maintains a bank balance.

He is square-but a solid square.

Now suppose we say to him "Mr. Wasp Q. Square, there is a kind of nutty professor from Utrecht University in Holland, a Dr. W.H.C. Tenhaeff, who is going to bring his protégé to town. This protégé, one Gerard Croiset, is going to give you a detailed description of who is going to sit in the third seat west of the center aisle, Row 26, during the convocation at the Shrine convention next Friday."

"Whatsamatter, you crazy or something?" asks Mr. Square.

In time, Dr. Tenhaeff arrives in town with Croiset, his Wonder Man, in tow to repeat one of the tests he has been conducting hundreds of times, over and over, during the past 20 years, with absolutely predictable results.

He takes Croiset to the Shrine auditorium, and here the Dutch psychic pauses in deep thought for a moment in front of Seat 3, Row 26, then announces that the occupant, next Friday, will be a heavy-set man in his fifties wearing a brown safari jacket over a beige sweat shirt; that he will have a scar on his chin and will be wearing a Band-Aid over a small cut on his left forefinger. He will also be carrying two morning newspapers.

Square, of course, thinks this is all a lot of nonsense. He has been to Shrine conventions before, and he knows the seats are filled on a haphazard basis. However, he will go along with the gag. Mr. Square arrives a half-hour ahead of time so he is able to nail down the seat behind Seat 3, Row 26.

Some ten minutes later he sees Mr. Oscar M. Chance come in. Mr. Chance is wearing a brown safari jacket over a beige sweat shirt. He is carrying two newspapers. He looks over the seating area, starts forward, then changes his mind and eases back toward Row 26. He climbs over the knees of the people in Seats 1 and 2, and settles himself uneasily in Seat 3.

He raises his left hand to smooth his thinning hair, and Square notes that there is a Band-Aid on the forefinger.

When last heard of, Square was in Tibet, pursuing his advanced studies on the mediumistic techniques of the Lamas for the Society of Psychical Research. He has changed his name to Golden Hawk, and he converses regularly via automatic writing, with the spirit of Frederick W.H. Myers.

This little parable illustrates the reluctance of many people to accept precognition as an established fact, and their amazement and enthusiasm once it has been demonstrated to them personally in a veridical context.

It is a fact that every major event in world history has been specifically foretold, before its occurrence, with ample documentation.

The great Pestilence of 1665, and the Great Fire of London in 1666, followed by the plague, were foretold in 1661 by George Fox, the Younger. The Irish Rebellion; the French Revolution, with the beheading of the King and Queen; The American Revolution; the American Civil War; and the assassination of the Archduke Franz-Ferdinand at Sarajevo which precipitated World War One-all were clearly predicted.

Going back further, we hear a seer named Moses prophesying that a fierce nation, swift as the eagle flies, would be brought against the Jews from the end of the earth!

And progressing forward in time to our own century, we see that the assassination of every president and world leader has been accurately nailed in advance.

Lincoln foretold his own death, saw his own funeral. On the day he was killed there was a very noticeable change in his demeanor. "Gentlemen," he said, "something extraordinary will happen, and that very soon." Six weeks earlier he had seen his own body in a coffin in the White House.

Every major psychic, astrologer and soothsayer in the world, including the victim himself, predicted the assassination of President John F. Kennedy. (It seems almost a routine matter for presidents to predict their own demise; Garfield and McKinley also knew that they were marked for death by an assassin.)

Irving Wallace, writing *The Man* in 1963, had to find a phrase from the Bible to be used at the swearing-in of his protagonist, a negro senator elevated to the Presidency when all those ranking above him were killed in a plane crash. At random he chose a passage from the 127th Psalm beginning:

"Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman waketh but in vain." Less than a week later, Kennedy was shot. The speech he was to have delivered at the Trade Mart that day - the speech that never was given - ended with these words.

Joan Kennedy happily accepted an invitation from actress Ruth Gordon to a special screening of her latest film, *Whatever Happened to Aunt Alice*, to be held at her home the night of July 16, 1969. Yet during one of the sequences she exhibited strange behavior, bursting into tears of hysterical fright. Her fit of hysteria occurred during a scene in the film in which an automobile, with its male driver and his female companion trapped inside, hurtles off a small bridge and sinks to the bottom of the lake.

Joan went home and was given a sedative by her doctor. She phoned her friend next day to apologize. "I can't explain the feeling of terror that swept over me when I saw that scene," she explained.

Forty-eight hours later she understood. For the news had broken that her husband's car had plunged off the Chappa-quiddick bridge, killing Mary Jo Kopechne, and with her-in all probability - his dreams of a future, one day, in the White House.

The Reverend George Daisley of Santa Barbara, California, was having breakfast with two friends on the morning of December 22, 1968. As Rev. Daisley recalls it, he said to his two companions, Harry Edwards and Jim Ackland, "I hate to say it, but I have a very bad premonition about Jim Pike. His marriage will be short-lived, but it won't end in divorce."

The prominent Episcopal Bishop had been married only two days then, and Daisley hesitated to make any adverse pronouncement on his friend's future. He had been through a great deal with Dr. Pike, having been one of the physic mediums through whom the Bishop communicated with his dead son. Nevertheless, he had to add: "A terrible disaster is going to overcome him. It will have to do with air travel, but I don't see any accident or plane crash or anything like that."

Less than nine months later, the clergyman was found dead in the sun-scorched wasteland of the Judean desert, after flying to the Holy Land with his wife to pursue his studies in Christian origins.

And so they go on, day after day, year after year, big predictions and little predictions.

Major disasters all have their share of advance documentation. The San Francisco earthquake and fire, the volcanic eruption of Mt. Pelee which destroyed Martinique, the sinking of the Titanic were all foretold graphically before they occurred.

What explanation, if any, can be offered for these unfailing harbingers of coming events?

There is the time-space continuum theory, which postulates that time and space do not exist as we know them, but are all run in together in a mystic communion of one-ness.

It seems pretty evident that the future exists for us in some form. The Universe is governed by certain rhythmic laws, and nothing ever happens by chance.

Some scientists look upon the future, not as a potentiality, but as a reality, and believe there is no way we can possibly change the inexorable progression of events. If we change our mind and don't take the 11 o'clock plane for Chicago, it only indicates that Destiny wasn't quite ready to take our life in the crash that destroyed that plane.

Others postulate a more plastic or provisional future; they believe that certain events may take place if we do nothing to prevent them.

Thus, the age-old battle between Predestination and Free Will still rages.

29 - Psychic Photography

There are two ways in which elements of the psychic world impress themselves upon photographic film.

One is bizarre... and the second is even more bizarre!

The first oddity was responsible for a new word being added to the vocabulary of psychic phenomenon-Extra.

This "extra" had nothing to do with motion picture production, for it was coined over a hundred years ago, predating Hollywood by a considerable length of time.

A Boston photographer named William Mumler began noticing pictures on his film that had no business being there.

There were more faces on the exposed film than had sat in front of it when the shutter clicked.

Because these "extra" faces were ethereally out of focus, Mr. Mumler assumed that they must belong to discarnate spirits.

The Mumler fame spread rapidly, and soon came to the ears of Mrs. Abraham Lincoln, recently widowed, She came to Mumler's studio incognito, so the story goes, wearing a heavy veil over her face, and asked to be photographed. When the plates were developed, the unmistakable features of Lincoln, blurred but still distinct enough for identification, were there in the background.

Mumler's reputation was now established, and he did a brisk business photographing "extras" - until he was taken into custody by the police and charged with fraud.

The authorities decided there was not enough evidence, and refused to prosecute him. It will probably never be known whether the extras he produced were the genuine article, or whether he faked them.

Spirit photography is very easy to fake by anyone who has rudimentary knowledge of film developing techniques. This is why it has never been dealt with too seriously in psychic investigations. However, within the past 30 years it has taken on a new prestige due to the attention given it by the Psychic Observer, a highly regarded occult tabloid newspaper published in England.

To launch its campaign to publicize the importance of spirit; "extras" on photographic plates, the Psychic Observer staged a beauty contest. In addition to being beautiful, all contestants had to be dead! Submissions were to be made from these strange surplus faces that turned up, from time to time, on photographic film.

The Psychic Observer had its own spirit photographer pets, one of them being John Myers (the same psychic who won a UNESCO prize with his painting of Marilyn Monroe).

Myers was carefully tested, and no one was able to prove any fraud in his operation.

His procedure was to have his testers pick up fresh film for him themselves. They were to pick it up at random at any store of their choice that dispensed film, thus precluding any possibility that the film could be tampered with in advance.

The pictures were shot under Myer's direction, but he never at any time so much as touched the camera himself. The exposed film was taken into a darkroom and processed by technicians supplied by the testers. There was no way in which Myers could compromise the results of the tests. And yet, when the developed pictures were produced, "extras" were present, hovering in the background.

The second photographic gambit deals with a remarkable man, Ted Serios by name, who can sit in a hotel room in Evanston, Illinois, point a camera at his forehead, and take a picture of a building in Canada!

One of the most remarkable things about Ted Serios is that he does not seem in the least remarkable. An eighth-grade drop-out, he became a bellhop in a Chicago hotel and later took a job as a truck driver. Not at all the sort of man one would take a picture of a thought, and have it materialize on a developed film.

Yet he does it. He has been tested over and over by university scientists, and there is no chance of fraud being involved in his performance.

His strange gift grew out of an experiment in do-it-yourself hypnotism. George Johannes, a fellow bellhop at Chicago's Conrad Hilton Hotel, put Ted into a deep trance and implanted the suggestion that the contents of his mind could be photographed.

His mind has been photographed ever since - with one small qualification: sometimes the pictures that come out are not things that are being visualized in his mind at all; in fact, some of them he never saw before.

One time he took a picture which no one could identify; the only clue was a sign, identifying the locale of a remote Canadian town. The examiners sent the picture to the Royal Canadian Mounted Police of that village and asked whether they could identify it. Yes, they could. It was a very clear photograph of one of the town's landmarks!

Thus, Serios took a photograph of an impression on his mind that never really could have been there. He had never even heard of the town, much less the building in question.

Usually his photographs show very clearly identifiable buildings. The Taj Mahal, the Washington Monument, the Lincoln Memorial. Sometimes he will pick up historical personages, and sometimes even prehistoric monsters.

An experiment conducted in Denver proved that he could even shoot pictures on cue. He was directed

in advance what image to project, and succeeded in projecting that precise image.

This is the sort of thing that defies explanation. There must be, in his head, available through some mystic x-ray power of a simple Polaroid camera, an image that is capable of refracting light.

30 - Psychokinesis

Psychokinesis is that curious ability to control the action of both animate and inanimate objects by thought alone. It is referred to so commonly by students of the occult that it is designated by a sort of psychic nickname, "PK."

A near relative of "PK" is the phenomenon known as "Telekinesis"; the two differ in that when matter is put into motion by PK, a human mind is known to be the influencer. With telekinesis, objects move about paranormally with no indication of what is influencing them.

Anyone who spends much time in Las Vegas knows that the big money game is the dice game. Here is where the professional gamblers shoot their big wads. A true gambler will not invest his money on anything but craps.

The reason is that every true gambler believes he can mentally influence the roll of the dice. The roulette wheel? if is in the hands of the croupier. The slot machines? They are in the hands of the gods.

But the dice-that's a different matter. The gambler can hold the two little magic dice in his hand, can caress them, can talk to them, pray over them. As he throws them, he can project strong mental pictures willing them to turn up in the order he wants them to.

Preposterous as it may sound, tests have shown that the mind can influence the turn of dice to a measure far beyond that allowed by the laws of probability.

At Duke University, experimenters chose a target number, six for example, and then tried to will the dice to fall in a combination that added up to six. Twelve throws of the dice constituted a "run," and two sixes out of twelve throws could be expected from chance alone. Elaborate precautions were taken to prevent any sensory influence on the dice; they were specially made, were thrown from a special cup, and finally, mechanical dice throwers were employed.

The first 900 runs of the dice produced an average of only .50 above chance. However, this meant a total of 446 hits above chance for the whole run of 900. The odds against this happening by chance is a number represented by 20 digits to 1.

31 - Psychometry

Just as "Thoughts are things" - to quote a Lord Byron slogan dear to the hearts of parapsychologists - things in turn, have thoughts!

Psychometry is the technical name given to the ability of certain individuals to read these thoughts. Sometimes called "soul measuring," it enables them to divine the history of, or events connected with, a material object with which they come into close contact.

Psychometry is a very popular stunt with practitioners of "parlor magic." It is perhaps one of the most common of the psychic phenomena, and a large percentage of men - and an even greater percentage of women - have it to a greater or lesser degree. It is believed that the emotional feelings surrounding an object are retained by that object.

Nearly everyone has seen an amateur or professional psychic pick up an object, handle it thoughtfully then come through with some very specific information regarding it. If it happens to be a wrist watch, the psychic can describe who it belongs to, how she got it, what her feelings are toward the person who gave it to her, what experiences she has been through wearing it, whether it has ever been lost, and if so, how it was found; whether anyone else owned it. If it is an antique belonging to a parent, a grandparent or some other • relative now deceased, the psychic can perhaps reach that individual in the spirit world and throw in a little personal message as a bonus.

Obviously, anyone with psychometric ability can become a great asset on an archaeological or geological expedition. Joan Grant, at one time married to an Egyptologist, went along to the "digs" to psychometrize the artifacts as they were unearthed, and meanwhile spent her spare time regressing back-to-earlier Egyptian lifetimes by self - hypnosis, gaining material during the process for several "autobiographical" novels.

Certain psychometrists - notably Peter Hurkos, Lotte von Strahl and Gerard Croiset, make a specialty of criminal psychometry, and have solved more crimes than the police will admit. Madame von Strahl, incidentally, has psychometric powers so intense that it was difficult for her to set foot inside the British Museum; the objects there were literally shouting their varied history to her.

Just as objects can transmit permanent impressions, entire rooms and buildings can do the same. Everyone has experienced the feeling of coming into a room and being strongly affected by its emanations. There are "happy rooms" and there are "depressing rooms."

Nandor Fodor tells the story of a sentry box in Paris in which a soldier, on duty, hanged himself. Three weeks later a second soldier, presumably influenced by the vibrations, also hanged himself in the same box. When a third soldier was assigned to duty there and, after a short time, also hanged himself, Louis Napoleon ordered the box destroyed.

'Psychometry' is not a very accurate word for this manifestation, for it cannot be called a "measuring of the mind," as the name implies. Various other somewhat unwieldy names have been suggested, such as "pragmatic cryptaesthesia" or "tactile metagnomy." Unwieldy as these names are, it is easier

to name the phenomenon than to understand it!

A Boston geology professor, William Denten (who had concluded that psychometry was the only really practical way of learning about the physical history of the earth) made some very poetic observations. "From the first dawn of light on this infant globe," he wrote, "Nature has been photographing every moment." Just as light affects a film, he felt, so physico - psychic radiations imprint themselves forever on all they have touched; they wait patiently, like an exposed film, to be developed by a sensitive. "You cannot enter a room," he wrote, "without leaving your portrait behind you. The window pane, the brick wall, all receive the images and keep them with care, to later submit, to some sensitive, an idea of your presence and your mental characteristics."

Just as matter can never be destroyed - neither can thoughts and feelings and emotions and memories ever be obliterated.

32 - Querant

"Querant" is the name used in psychic circles to identify the one who seeks.

By consulting a trance medium, a psychometrist, astrologist, phrenologist, palmist, graphologist, numerologist, moleosophist or tasseographist, one is, per se, a "querant" seeking answers to mundane questions from super - mudane sources.

The attitude of the querant is responsible for 90% of the success of the reading, since supernatural manifestations are extremely sensitive to attitudes. If the querant is derisive and scornful, he may as well save his money and stay home. If he is skeptical, he may learn little enough to further feed the fires of his skepticism.

But if the querant has an open mind, he may learn a great deal.

There are certain bits of advice that he might do well to follow, if he hopes for a successful reading.

First of all, he should not expect a reunion with his favorite discarnate and a detailed spate of veridical information on every visit. If someone is there wishing to communicate with him, the control will see that the entity gets through.

It is generally unwise to communicate much, if any, personal information to the medium before the séance begins. She herself will discourage this, since it compromises her later performance.

Don't be disappointed if the message you receive from your pet discarnate is on some petty and inconsequential matter. This is characteristic of many spirit messages. Just because they have gone Beyond, you shouldn't expect them to suddenly acquire the profundity of an oracle. Personalities do not greatly change in the transition. When you meet a friend for a casual cup of coffee, you do not spend the time discoursing about your immortal soul. You talk of minor, unimportant matters; you "make conversation." It is the same with the discarnates. Sometimes their messages will be profound, but just as often they will be quite commonplace.

Don't hesitate to affirm or deny the things that are being told. Sympathizers are reluctant to say "No," and skeptics are reluctant to say "Yes." Have a completely honest attitude.

Very often novices at the séance game will be so undone and flustered when a discarnate is suddenly produced for them that they will not know what to say. Work out in advance a general idea of what you would like to say and what you would like to find out if such - and - such an entity is produced.

Do not "hog" the séance time with your own particular entity. When the control indicates he wants to pass on to the next entity, don't hold him up. You should be as polite in the séance chamber as you are in line at the supermarket check - out stand.

33 - Radiesthesia

In all probability the first experience the lay person has with the occult is through the ouija board.

And very often it is the last!

The little board and planchette - named "Ouija" as a coined composite of the French and the German words for "Yes," - is very often disappointing in its performance.

Two people will sit with the board resting on their knees and their fingertips resting lightly on the planchette. The planchette will begin to move, hesitatingly at first, and then with more resolve. It will go around in circles - and very often it will do nothing else but that.

When questions are asked, it may spell out an answer. Then each of the querants will look at the other suspiciously, convinced privately that he is cheating. The board will soon be put away for good - unless there comes another electric message such as: I AM PATIENCE WORTH.

When a rare psychic event such as this occurs, the experimentation has been well worth while.

The ouija board is motivated by a principle called Radiesthesia. It implies the power of the subconscious mind to generate imperceptible subconscious muscular reactions which will create movement in an inanimate object held in the hand, permitting it to impart psychic information.

The repute of the ouija board is spotty.

Sir William Barrett, a physicist who was one of the founders of the Society for Psychical Research in London, conducted some ouija board experiments which yielded phenomenal results. In some of the sessions the operators were blindfolded; in others the board was turned around so that the alphabet was upside down to the sitters, but messages still came so fast that the recording stenographer could hardly keep up with them with her shorthand. In another session Barrett arranged for the letters to be scrambled rather than laid out in alphabetical order, but it made no difference; the planchette picked its way with dignity through the chaos of letters, spelling everything out correctly. One time Barrett further added to this handicap by blindfolding himself and his partner. The pointer, with obvious patience and forbearance, found its way through the jumbled letters to spell out a stuffy and somewhat patronizing message:

"The same combination must work together in order to obtain the important messages, as it is very tiring unless the same people are present."

Many people have stumbled onto a discovery of their own psychic powers through accidental experimenting with a ouija board. Advanced mediums warn of the inherent dangers in this whole field. Evil or mischievous spirits cannot be filtered out, they say, as readily as they can through contact with an experienced medium.

Sybil Leek does not give much prestige to the ouija board. Although she says one manufacturer has

told her his ouija board sales have gone up 900% in five years, she has never heard of anyone getting a valid message - except when there has been an individual strong psychic powers controlling it.

This fact probably explains for the success of the Barrett experiments; he and his fellow testers all undoubtedly were powerfully psychic individuals, and the messages would come through, no matter what the medium.

Table tipping, a very popular indoor sport of the Victorian era, is being revived by the young people and the Hippies of today. It works on the same principle as the ouija board, only on a more spectacular scale. A group sits about the table, with hands outspread, their overlapping fingers forming a circle. In due time the table - regardless of how heavy and unwieldy it may be - starts to move. The first sign is a quivering motion under the sitters' hands; this increases until the table pulsates with a mysterious energy. After the vibratory stage the table may jerk, tilt, stumble about and may even become entirely levitated. Alexander Dumas was so impressed with the adroitness of the moving table that he wrote a short story about a spirit which entered a piece of furniture, giving it permanent animation.

Once the table is put into action, it will answer questions by a pre-arranged system of knocks, taps and tippings.

Here again, as with the ouija board, the success of the sittings will depend upon the psychic power of the sitters.

On some experiments a relatively small amount of psychic power seems to be needed. One favorite party game involves the participants forming an unbroken circle, each with his right fingertips on the shoulder of the person next to him, and the final one in the line touching with his free hand the shoulder of the subject, who is blindfolded and standing in the center of the ring. By a pre-arrangement unknown to the subject, everyone in the circle focuses his attention on one particular individual forming that circle. He "wills" the subject to fall over in the direction of this individual. Each experimenter concentrates on this one individual strongly until - with no conscious motivation on his part and no knowledge, in fact, of where he is going - the subject's body will incline over towards the pivot man, and he will fall over on him unless he is caught.

The pendulum is a psychic prop of fascinating power. It is a very simple prop, consisting of a small crystal ball perhaps an inch in diameter, at the end of a chain or string perhaps 12 inches long. Lacking a crystal ball, a pendulum can be produced with any common house hold object - a key, a prism, a ring or any other piece of light jewelry, or, better still, a surveyor's plumb.

The pendulum is held steady until it is completely motionless; then 'it is asked questions which are, supposedly, answered by the inexhaustible resources of the subconscious mind and, some say, its access to the Universal Intelligence.

The pendulum goes back to antiquity. Ammianus Marcellinus describes a table with a slab, engraved with the letters of the alphabet, above which a ring was held, suspended by a thread. By swinging to certain letters, messages were spelled out. Tertullian appears to be the first to theorize that these

messages originated in the spirit world.

The pendulum will do many things, perform many stunts. It will locate underground metals, water; perform as a compass to lost travelers. It has been used sometimes as a "sex detector." Old-time midwives believed that when held over the belly of a pregnant woman it would indicate whether her unborn child was a boy or girl. It sometimes can tell, when held over an article such as a cigarette lighter, whether that article belongs to a man or woman. Presumably lost objects can be found, missing persons located and forgotten events recalled, simply by plying it with yes and no questions. As with table tipping a system of signals must be worked out in advance with the subconscious. Clockwise movement could mean "YES"; counter-clockwise could mean "NO"; up-and-down movement could indicate "I don't know," and a sidewise movement could indicate "It isn't proper for you to know. (Use of this latter category is stressed by psychiatrists. The subconscious mind is a very conscientious friend. It wants to protect us from forgotten information that would be traumatic.)"

One stunt that the pendulum is usually able to perform is tune-telling. An ordinary finger ring is very satisfactory for this stunt. It is dangled down into a glass, and the operator instructs it to tell the time, by hours. The pendulum quavers for a moment, then obligingly counts out the hours by a series of clinks on the side of the glass, ending on the exact hour.

Another stunt of absolutely no value but curious in itself involves holding the pendulum over a ruler. It will swing strongly back and forth in a line parallel to the ruler. Then, with the pendulum still swinging, the arm is moved slowly to one end of the ruler, it swings to-and-fro again en route, but once it reaches the other end of the ruler, it rotates in the opposite direction from which it rotated before. What does this prove? Does the ruler become some sort of mental magnet with opposite poles at either end?

One very practical use of the radiesthesia principle is commonly called "dowsing."

Moses was the world's first dowser.

"And Moses lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly, and the congregation drank, and their beast also."

A dowser is a person who, by some unexplained faculty, is able to find water or minerals beneath the ground by use of a forked stick known as a "divining rod." His art is sometimes called "rhabdomancy."

Any object can be used as a diving rod. A forked twig - usually of some specific kind of wood such as hazel wood - was the type commonly used in early days. Present day dowsers fashion one with a wire coat-hanger bent in the center.

The dowser walks over a piece of land often talking to his divining rod as he walks, and it "answers" by bending down when he stands over the subterranean gold, oil, water or whatever he seeks. This is an excellent outdoor sport, but it will even work indoors by simply holding the divining rod over a map.

Kenneth Roberts, the author of such noted historical books as Northwest Passage and Lydia Bailey was an enthusiastic rooter for the dowsing rod, and conducted a campaign which included the writing of three books to convince the public that dowsing was a legitimate branch of science.

UNESCO is not skeptical. In 1953 they issued a statement that there is absolutely no doubt that dowsing is an established power.

The Public Works Department of Swampscott, Mass, is not skeptical. For two decades they had been trying to locate a lost water supply by logical means, with no success. Then somebody suggested the illogical method of dowsing; it worked like a charm.

The Royal Engineers attached to the space satellite tracking station at Lasham, Hampshire, England, are not skeptical. Major Harold Spary, their "dowser in residence" tells them exactly how to avoid underground pipes and cables when they are excavating to add to their facilities.

And the U.S. Marine Corps, in combat in Viet Nam, are not skeptical. The leathernecks hold a bent wire coat-hanger and pace the terrain to locate hidden enemy tunnels or land mines. It works so well that the Marine Intelligence Department at Quantico, Va., is exploring the matter further. They don't know how it works, but they know that it works. Speak to them of such things as "motor complexes" or "ideomotor action" or "teleology of the unconscious" and they will only shrug.

34 - Reincarnation

Probably no single idea has held such a sway over the human imagination than the concept of survival of the human soul after death, and its capacity to return in another incarnation to relive its past joys and sorrows and correct its past mistakes and sins.

Two-thirds to three-fourths of the world's population today adhere to religions which embrace reincarnation. More are joining every day.

In no religion in the world is death so feared as in the major western religions in which the theory of reincarnation plays no part, the major stress being laid on eternal punishment. The compulsive fear of death is such a negative force that it may be hoped that in the current climate of reinvestigation of all religions, renewal of faith and discarding of senseless trappings, reincarnation will be given a strong second look.

The basic tenet of reincarnation is that man must learn certain lessons during each of his tours of duty on earth, and his advancement in future incarnations depends on how well he has learned his lessons in past ones.

In the great order of things, each soul is placed in the situation that is exactly right for its individual development. He has lessons to learn that will involve suffering, sorrow, poverty, love, sacrifice and countless other elements that make up the composite that is the human soul.

If he was wealthy, but overbearing, proud and selfish in one life, he will be poverty-stricken in the next so that he will realize the nature of the suffering he inflicted on others.

If he has been cruel to his wife or loved one in this life, they will be cruel to him in the next.

As ye sow, so shall ye reap.

The nature of his debt which must be paid has been given an all encompassing term - "Karma." This is the doctrine inevitable consequence.

It is believed that some karmic ties carry over from of incarnation to another; sometimes souls who have shared previous life together in one lifetime will be reunited another, or if one has a karmic debt to another, he will given an opportunity to pay it "next time around."

The length of time between reincarnations can be determined by the choice of the individual. He may wait as long as 150 years if he likes, or he may be eager to get back at once to right the wrongs he perpetrated earlier.

Astrologers believe that every soul that comes into this world must pass through all the signs of the zodiac at least twelve times for its ultimate development.

Edgar Cayce held a theory that souls were reincarnated in cycles; that is, groups of as many as a million souls return to earth simultaneously. As this generation dies out another group, a new cycle, takes its place.

There is infinite variety in the earth incarnations. Every soul will be, in turn, male, female, black, white, red, yellow. And the soul will go through different religions, will be rich and poor, sick and healthy, legitimate and illegitimate. He must experience every earth condition in order to prepare himself to fulfill his ultimate destiny - Nirvana.

There is much persuasive evidence to support the concept of reincarnation.

Some of this evidence may be found in the feats of the hypnotist, who is able to regress his subject back to many past lives. The celebrated Bridey Murphy captured the imagination of the world when the popular book about her indicated that she had lived before in Ireland and carried with her many memories of that earlier life. These experiments are persuasive, but not entirely conclusive, since they have failed to prove successfully that the subject was not influenced by a variety of other factors, including telepathy, and even submerged personal memories.

The fact that many people who are able to speak or write in languages unknown to them while in a trance is perhaps an indication that they may have lived before in another time, another place.

One very telling argument on the side of reincarnation is the strange mystery of talents. How could Mozart, at the age of five, sit down to a piano and play a difficult concerto? What of the child mathematical prodigies who can solve problems in advanced mathematics that would stump a PhD. - without ever having been taught how?

How is it that some people are eloquent, some people can write, some can influence multitudes, some are virtuosos in musical fields?

What about the illiterate nine-year-old who was able to speak and write perfectly in languages that had not been spoken for over two thousand years? What of the little Indian girl who had never been more than a few miles from her native village and had never learned to read or write - and yet, while in a trance state, was able to give researchers 95 complicated details describing the city of Boston?

Are these strange talents the remnants of a "race memory" that travels with their owner from one life to another?

In Italy not long ago a little girl was looked after almost exclusively by her Swiss French Nanny, who taught her many lullabies, nursery rhymes and jingles in French. The child died at the age of six, and the nurse left the employ of the family and moved to another part of Italy.

Several years later the Italian mother, awaiting the birth of another child, had a dream in which her little lost one told her she was coming back. In time, the second child was born another little girl. The new child had no French nurse and spoke no language but Italian - until she woke up one day from a nap, singing one of the little French lullabies her sister had sung, before her.

Shanti Devi is one of the most famous of the child reincarnators; her story has been investigated thoroughly and told over and over, so one more telling cannot mar its luster.

Shanti was born in Delhi in 1926, and by the time she was three years old she was talking constantly about her husband and son in the town of Muttra, about 80 miles away. She had been born in 1902. She said her name had been Lugdi, and her husband, a cloth merchant, had been named Nath Chaubey.

She had given birth to a son, and had died ten years later

By the time Shanti was nine, psychic investigators had heard of her story, and decided to check it out. With her family she was taken to Muttra, and every single fact she gave proved veridical. She recognized all the people that she would have known as "Lugdi," pointed out her bemused husband Chaubey, and even told him - correctly - of some money she had hidden under the floor before she died.

Another classic case is that of Katsugoro, a Japanese boy, who started calling himself "Tozo" when he was eight years old. He claimed he had been the son of a fanner named Kyubei and his wife Shidzu, who lived in the village of Hodokubo. His father had died, he said, and his mother had remarried a man named Hanshiro; Tozo himself had died of smallpox at the age of six. He gave details of his own burial and described his parents and their house. When taken to Hodokubo by investigators he led the way to his house, pointed out his parents and even made special note of a shop with a small tree growing in front of it, which he said had not been there before. This was true.

Altogether, Katsugoro made sixteen veridical statements, and affidavits were given willingly by numerous responsible witnesses to corroborate his achievement.

Here again, could all this have been brought about by telepathy, that Old Reliable Alibi that is brought out when there is no other acceptable explanation for psychic phenomena? Who knows for sure?

At any rate, the believer in reincarnation is in good company. His fellow believers include such people as William James, Napoleon, Jack London, Charlemagne, General George S. Patton, Adela Rogers St. John, Rudyard Kipling, Richard Wagner, Plato, Edgar Cayce, Emily Dickinson, David Lloyd-George, Goethe, Salvador Dali, Gustav Mahler, Frederick the Great, Walt Whitman, Victor Hugo, Norman Vincent Peale... and even "Archie, the Freeverse Cockroach" from the late Don Marquis' satiric pen; he believed he had once been Francois Villon!

35 - Retrocognition

Suppose an L.G.M. far, far away on a distant planet has his Super Space Binoculars trained on us. They are very powerful binoculars indeed, since the L.G.M. on this particular planet are far ahead of us in scientific achievement. They are so powerful that they can bring a view of our planet to within 50 feet of his.

Light travels at the rate of 186,000 miles per second, yet in the incomprehensible enormity of space, it would take many thousands of years for what is happening here on our planet today to travel to the lens of his Super Space Binoculars.

Therefore, what he sees when he focuses on Planet Earth today, are monsters slithering out of the primordial swamps, or the Neanderthal Man blinking with the first glimmering of reason as he discovers that a stone can be a tool.

Now let us suppose that the L.G.M. is attuned to the same wave length as a L.W.M. (or an L.B.M. or an L.Y.M. or a L.R.M.) on Planet Earth and is able to transmit a telepathic impression. Telepathic impressions, as we know, are not encumbered as light rays are; hence, the impression travels instantaneously.

The L.W.B.R.M. looks up from the figures dancing on his income tax return sheet or his newspaper account of walks on the moon - and sees a strange vista spread before him: dinosaurs battling to the death in the prehistoric jungles; cave men, bewildered but exalted by their awakening intelligences.

Now let us suppose we are sighted through the binoculars of an L.G.M. on a planet much closer. But it is still many light miles away, so what he sees - and transmits telepathically - might be the Battle of Hastings; the Crusades; Marie Antoinette in her last days at the Petit Trianon; or the raid on Dieppe.

This is a romantic over - simplification of what might explain the phenomenon of Retrocognition. Perhaps not a very scientific explanation, but as good as any.

The basic facts that we have to work on are that people have, from time to time, seen detailed and protracted images of scenes from the past. These have been more than just momentary impressions; they have been complete scenes, re-enactments of events that have transpired in the past.

In most cases these events have been fraught with great emotion. They have been major battles, with much terror and bloodshed; scenes of extreme peril; trials and executions; battle, murder and sudden death.

The Duke of Argyle reported in the London Times a strange account of an encounter he had witnessed near Keinton, Northamptonshire; two medieval armies in glistening coats of mail, battling each other to the death. This was simply another "re-enactment" of the Battle of Edge Hill, seen and reported by many throughout the years since it occurred.

The Greek Battle of Marathon has been fought over and over, down through the ages. Marie

Antoinette has been observed in her Petit Trianon gardens as she waited with dread for the revolutionaries to come for her. This re-enactment was seen not only by the two British schoolteachers described earlier, but by many others who have visited Versailles.

The War of the Roses has been repeated...slave convoy driven out of the jungle to be shipped to the New World...the coronations of bishops and popes...Novelist Taylor Caldwell on a visit to Florence, looked out of her window and saw the burning of Savonarola.

Mrs. Agnes Norton and her sister Dorothy, were vacationing in Dieppe on August 4, 1951. They were both awakened early in the morning by the flashing of gunfire, and explosive lighting up the sky. What they were witnessing was a visual duplication of the raid of Dieppe. Details of their experience tallied with details of the real raid in every respect - time duration and chronology. None of these details were known to them before the experience, and some of the details were known to no one except the military.

In many respects these phenomena of retrocognition might be compared with the phenomena of a ghost. Where the ghost is the haunting of a person a recognitive image is, in effect, the haunting of an event. The parallels are very close. In nearly all cases the event is born of a traumatic circumstance, throwing out strong magnetic emanations of anguish, fright, grief, rage

This might indicate that events as well as people and inanimate objects retain some sort of life form, or thought form, which they are able to project upon a Cosmic Picture Screen.

36 - Séance

What happens at the typical séance?

This question should be qualified, because there is no "typical" séance. There are as many different kinds of séances as there are different kinds of mediums.

If the medium belongs to the Spiritualist Church, or if she is strongly devout in her personal beliefs, the séance may be opened with prayers, hymns and other brief religious ceremonies.

In some states or communities having tightly-enforced laws against "fortune tellers," the medium may wrap a cloak of religion around her in order to be allowed to operate; some (not all) of the numerous "Reverends" and "Doctors" who operate spiritualist churches might not be able to stand up to careful scrutiny of their divinity school qualifications.

The medium will usually visit pleasantly with her guests before the séance begins in an attempt to put them at ease.

She will not question them even idly about their personal lives for she knows that any advance knowledge, however trivial, may compromise the results of her sitting. If she detects a skeptical attitude she may try to persuade its owner to keep it in suspension for the duration of the séance, as she knows negative attitudes can seriously impede positive results. If she encounters downright antagonism or distracting frivolity, she may refuse to hold the séance unless these negative influences leave.

When the séance is ready to start, the medium conducts her guests into the séance chamber. It is often dark or dimly lighted, sometimes with a red light. This darkness is one of the chief weapons of the skeptic. If the medium is on the up-and-up, they argue, why must everyone be in the dark? Mediums defend their position by explaining that darkness is necessary for complete concentration, both before they go into the trance and after. Arthur Ford does not require darkness; he ties a scarf over his eyes. Many other mediums conduct their séances in fully illuminated rooms. Eusapia Palladino caused a table to rise into the air at a séance conducted in broad daylight; and January, 1964, in Southampton, England, in the full glare of the lights of a BBC television camera unit, two tables rocked violently and moved vigorously around the room.

Dark séances are going out of vogue, just as some of the more flamboyant techniques are going out of vogue. There was a time when the so-called "trumpet mediums" were very popular. In a totally blackened room a trumpet, painted with luminescent paint to make it visible, would sail around the room allegedly without any support, and pause in front of each querant to deliver its message. Although a great many miraculous stunts such as teleportation (q.v.) have been achieved without trickery in the darkened séance room, so many have been exposed as fakes that modern mediums prefer some illumination.

If the medium is a "materializing medium" there is usually some sort of cabinet or screened-off area in which she sits, partially obscured from the public view. This practice, too, makes her suspect. Why, it

is argued, must she perform behind a screen, unless the ectoplasm she claims to produce is nothing more than gauze or smoke blown forth by an unseen assistant?

The medium's answer to this is also logical, having in some cases to do with vanity, personal sensitivity, or simply good taste. A medium going into, or coming out of a trance, is often not a pretty sight. She may writhe and moan and froth at the mouth, which would frighten novice querants. Ectoplasm emerging from her body orifices is often repulsive, and her need for a curtained-off area is analogous to the need of just about everyone for a lock on a public bathroom door. Trance mediums are usually aware of their own reactions while entering and emerging from trances, and judge their own needs on this basis.

Querants at a séance vary in number; usually not more than 20 can be accommodated effectively. An overcrowded séance room is like an overcrowded classroom; no one person can get the individual attention he merits.

The messages come in various ways. Some mediums produce raps, music, flashing lights, perfume scents, voice boxes and even apports; tables and other pieces of furniture tip, and if she is a materializing medium, ectoplasms comes out of her body to form either disembodied hands, legs or even complete bodies of entities who then participate in the proceedings. These manifestations are rare today, but their rarity should not suggest that they do not and cannot legitimately occur.

Most serious mediums today avoid these manifestations even when they can produce them, because they feel they will further tarnish the image of spiritualism, already tarnished almost beyond redemption by today's skeptics.

After the medium has gone into trance - which will resemble a deep slumber - her spirit control will manifest himself. As master of ceremonies, he lines up the various discarnates waiting to speak, and channels them to the "microphone."

Not everybody attending a séance will receive a discarnate message. Sometimes he is not properly attuned for reception and sometimes discarnates who might wish to communicate with him are not, at their end of the line, properly attuned, (It appears as though it is just as hard for them to "get through" to us as it is for us to reach them.)

In every case there has to be a strong rapport. And sometimes, we are forced to admit, there is simply no discarnate on hand who wants to talk to us!

In general, though, the séance room is a crowded one, like a ham radio operator's shack during an international disaster, and one gets a strong impression that the discarnates are standing in line three deep, waiting their turn to communicate.

The voice is nearly always the voice of the medium, the theory being that the control takes over her body and her speaking mechanism but uses his own mental equipment.

Sometimes the messages are indirect: "Your mother wishes me to tell you, etc., etc., etc." Other times

the querants profess that they can recognize the actual voice inflections of their deceased one. Some querants claim that they can see the medium's very features changing before their eyes. There are countless witnesses who attest that they have seen the features of Mrs. E.F. Bullock of Manchester, England acquire an oriental cast when her Chinese control took over.

These manifestations may be the product of a highly impressionable mind, surcharged by the emotion-packed atmosphere of the séance chamber.

It is agreed, though, by nearly all calm, dispassionate observers that the medium's voice uses known speech idiosyncrasies, known peculiarities of phraseology and expression that are unmistakably characteristic of the discarnate.

Even when the control makes no claim to using other than his medium's own voice, sometimes the results are inexplicable. Nearly all mediums can converse in many languages while in a trance. Foreign-speaking people who know no English are seldom at a disadvantage in the séance chamber, for the medium effortlessly relays the messages in their own tongue, even though he has no knowledge of it whatsoever in his waking state. One medium, a William Cartheuser, had a severe speech defect due to a cleft palate and hare-lip, yet while in trance he spoke clearly and intelligibly, with no noticeable impediment. His impediment, it should be noted, was the result of a definite physiological cause; a defect in his speech-making mechanisms. How this potently physical defect could be surmounted in his trance state is just another of the unsolved mysteries of ESP.

The discarnates produced in a trance session are nearly always known to the querant, and usually closely associated with him. This is not always the case. Sometimes an outside entity who is interested in his particular problem or can give advice in his particular field, appears on the psychic scene. In some instances he even seems to be something of a "buttin-sky," and has to be squelched by the control.

Very often a discarnate editor or English professor will offer counsel to a fledgling author. And in one case a woman seeking medical advice, brought her own very much incarnate physician to the séance and a three-way medical consultation was carried on, right there in the medium's chamber.

Arthur Ford in his book *Nothing So Strange* (*) describes a remarkable séance held in an airplane, the purpose of which was to produce the direct voice of the discarnate Sir Arthur Conan-Doyle. The guests invited to this far-out (or far-up) séance were deliberately chosen to include people who had known Conan-Doyle well during his lifetime and could readily recognize his voice.

[*] Harper and Row, New York

The séance was tremendously successful; the author of *Sherlock Holmes* appeared and chatted with his friends and the characteristic booming voice was identified as unmistakable. Other discarnates

appeared at the strange tete-a-tete, including one purporting to be Floyd Bennett, pioneer flyer.

"You are now directly over the airfield named for me," he told them.

This seemed to be incorrect. The pilot had been given instructions to fly up the Jersey coast, circle west and then return to the airport.

One of the passengers opened the door to the pilot room and inquired their exact location.

The answer: "We had to change our course due to flying conditions...We are now centered over Floyd Bennett Airfield."

37 - Space Warp

The subject of the space warp is so complex and so palpably unbelievable (in the context of our present knowledge) that there was a strong temptation to eliminate it from this discussion, leaving it to the science fiction writers.

But Albert Einstein was deeply preoccupied with this phenomena and devoted much of his time to studying its complexities, and we believe that any psychic phenomena important enough to capture his interest and attention should be included in a symposium of ESP.

Many individuals who have disappeared completely without trace are believed by some to have been caught up in a space, warp.

This does not include the run-of-the-mill missing person who disappears either temporarily or permanently of his own volition, or as a result of amnesia.

It refers to those rare individuals who have, for example, gone out to the well in a heavy snow storm, deep in the country, away from any communication or transportation - and simply vanished off the face of the earth. Sometimes their footsteps are clearly traced in the snow up to the point where they disappeared, there to completely vanish with their owner.

There are certain cases in which the victim has been literally seen to disappear by reliable witnesses.

One bright autumn afternoon a David Lang of Gallatin, Tennessee, vanished in full view of his wife, his two children, a visiting judge and the judge's brother-in-law.

Lang had spent a happy afternoon with his family on his country estate. He announced he wanted to go down to the pasture to look at his quarter horses, and his wife reminded him she was counting on him to drive her to town to shop.

"I'll be back in just a few minutes," he called.

As he was waving, his greeting included his friend, Judge August Peck, who had just driven up with his brother-in-law.

Peck returned the salutation...and at that very moment, in full view of Mrs. Lang, the Lang children and the two guests, David Lang simply disappeared into the ether

Unable to believe their eyes, the five witnesses raced across the field, cried and shouted in vain.

By nightfall scores of investigators had arrived on the scene to search every foot of the field for hidden holes into which he might have fallen. They found nothing. One second he was warm and alive in the autumn sunlight, vibrant with plans for the future...and the next instant he had rendezvoused with a future infinitely more distant.

In the weeks that followed, county surveyors came to probe the field, make a geological report on the composition of the soil. They found it to be a thin layer of soil resting on a solid sub-strata of limestone, with no possible holes or fissures.

There never was a funeral service for David Lang - for he had not died! When spring came around, the Lang children, standing on the spot where their father had vanished, noticed that there was no new growth on that particular area; it was parched and brown as it had been the previous fall. On a sudden impulse, eleven-year-old Sarah called to her father, and to their amazement the youngsters clearly heard his voice, calling for help, from somewhere far, far away.

Scientists have shown us that space is a substance thousands of times denser than any of the material solids. This density passes right through the porosity of what we regard as solids.

These so-called "solids" are by comparison, like a sieve. There are many layers of difference in density, and these elusive differences create the warp of space which sometimes can entrap its victim.

Newspapers report these disappearances from time to time, and police and detective agencies go into action, treating the individuals as missing persons even though all the evidence indicates that they have simply been swallowed up into the blue. Little stress is laid on this evidence in newspaper accounts. Because this is something that is not understood, it is therefore denied. Because it couldn't have happened...it didn't happen. Those who have proof that it did happen are relegated to the lunatic fringe.

Similar to the space warp is the time warp. Since time and space are so similar in nature, these warps could be produced by similar causes. In the time warp, the individual is carried back (or forward!) into another era. With the time warp, very often only the mind of the individual is captured; his body is left intact.

Here we find ourselves in one of those tantalizing areas where characteristics of ESP phenomena overlap. Is the individual who relives the past or adventures into the future, caught up in a time warp? Or is he having an experience in retrocognition or precognition? ... Or is he simply a liar or a lunatic?

The cognitive experience is usually a fleeting one, with visions which last only a few moments; but in a time warp the disassociation is lengthy, sometimes even permanent. Whatever the cause, whatever the explanation of these strange happenings, they bring home to us very vividly the fact that in miraculous universe - we are still slumbering!

38 - Stigmata

There is probably no more dramatic proof of the capacity of parapsychical stimuli to produce physical responses on the human body than the curious phenomena of the stigmata.

There is no doubt whatsoever that this phenomena occurs; the public record is too lengthy to refute.

The matter of how it occurs, and why it occurs is an unresolved problem. It provides religion with convincing proof of divine intervention and it provides psychiatry with one more baffling enigma.

The stigmata is usually associated with intensely religious persons, often priests or nuns, who are extremely sensitive and emotional. In its traditional form it appears to duplicate one or more of the five wounds sustained by Christ on the cross. They bleed continuously and defy all persistent efforts to cauterize and heal them. In many cases the bleeding is intensified on Good Friday of each year.

Sometimes the wounds are luminous and exude a faint perfume. Sometimes, although the bleeding is clearly seen, the signs of the blood disappear. They never produce pus or infection of any sort and it has been claimed that corporeal bodies of stigmatists do not putrefy.

Four years after her death La Bienheureuse Lucie de Narni (1476-1544) was exhumed and her body was found to be intact, the blood still flowing from her stigmatic wounds. Since this happened a long time ago, the story should be classed with legend rather than established fact.

There is enough established fact in our own age to convince us that something remarkable occurs to those people who bear marks of the stigmata.

Most noted of all the twentieth-century stigmatists was the late Padre Pio of the San Giovanni Rotondo monastery near Foggia, Italy. Padre Pio was remarkable in several areas; not only did he bear all five of the marks of the stigmata most his life, but he was the hero of numerous feats of bi-location described elsewhere in this compendium. He also demonstrated marked gifts as a faith healer and people come to him from all over the world to receive his prayers and ministrations.

Padre Pio's wounds saturated between three and five handkerchiefs a day, continuously, day and night (since they first came to him in a religious ecstasy in 1918 when he was studying for the priesthood) until the time of his recent death.

Catholic Church authorities are reluctant to substantiate cases of stigmata; it is their policy to request that the stigmatist remain in seclusion for two years so that intensive observation can be made of the phenomena. Even if it is proven genuine and lasting he is discouraged from publicizing it in any way. Padre Pio wore brown gloves over the wounds in his hands.

Although the stigmata was mentioned frequently in the Bible, it seems to have disappeared for twelve centuries, reappearing with Frances of Assisi. Since that time over 300 cases have been recorded.

Armed with the evidence that a burn-mark from a non-existent cigarette can appear on a subject's arm,

once she has been told while in a hypnotic trance that she has been touched by a lighted cigarette, psychiatrists have attempted to attribute some sort of unconscious self-hypnosis on the part of the stigmatist. Although roly-poly, warm-hearted, kindly Padre Pio is a notable exception, many of the stigmatists of recent times have been abnormal individuals.

Therese Neumann, of Konnersreuth, Germany, has for years been subject to convulsions, spells of coughing blood and failing eyesight, attributed to serious burns she sustained as a child. Since 1923 she has refused to take any solid food, and some claim that she appears to live by some means without eating at all.

Other stigmatists have been definitely neurotic, and it is difficult to assess whether their wounds are of spiritual origin or whether they are self-induced by some sort of super--psychosomatic power.

Stigmata appears in a non-religious sense to hundreds of lay people who suddenly display on their bodies scratches, bite-marks and welts that appear to have been caused by severe lashings. All these markings would be taken with a skeptical grain of salt were it not for the fact that they appear spontaneously, even while the subject is being examined. The victim will utter piercing screams of pain even as the ugly welts rise on his body, inflicted, apparently, by some unseen entity.

It has been demonstrated that injuries sustained in dreams can leave their marks on the physical body. Typical was the case of one subject under daily observation who suddenly developed noose marks and rope burns about his neck. He had just had a vivid dream that he was being hanged!

Mediums frequently bear lasting marks of injuries sustained by discarnate spirits communicating through them. Stainton Moses, an Anglican minister and one of the most remarkable private mediums of his day, was approached by a spirit entity who had committed suicide, and who wished to communicate through him to certain people on the earth plane. After they seance, Rev. Moses saw wounds on his forehead that corresponded to the wounds the discarnate had inflicted on himself. What does all this prove? That the body is only a sort of temporary garage that houses, from time to time, a variety of engines?

39 - Telepathy

Mental telepathy is probably the most common and the least complex of all the phenomena of E.S.P. In its simplest terms it is the transference of thought from the mind of one person to another.

The psychic power of the human being was probably much greater before he had evolved a workable language; speech is even today one of the greatest roadblocks in the way of full communication between individuals.

It has been proven that all animals have far greater psychic powers than the human. Fish observed swimming in a "school" will each turn at identically the same moment when it is necessary for them to change their course. There are no collisions or no bumpings; they proceed in their orderly way as though each individual fish was governed by a central control.

Dogs and cats know when there is danger, or overwhelming grief within a household without needing to be told. The swallows soar in a serent flight pattern back to Capistrano each year with no alternate flight pattern, no rendezvous, no maps, no arguments, no calendars, nor wrist-watches.

In gaining civilization and enlightenment, mankind has sustained a great loss.

Fortunately, there is a vestigial trace that remains in his nature, mostly latent but sometimes evoked into action by some mystic stimulus that astonishes even the percipient. It is this remnant of a former power that impels him to telephone his friend at the precise moment when his friend has been impelled to telephone him. This remnant causes husband and wife to speak at the same time on the same subject. This remnant is called into play when people communicate silently with the spirits.

A little ten-year-old girl named Daisy Driden, suffering from a terminal illness, developed strong psychic powers in the final days of her life and had extensive spirit conversations with her little brother, Allie, who had died seven months earlier of scarlet fever. The record of those strange communications occupies many pages in the journal of the American Society for Psychical Research.

Daisy brought the grieving parents many messages from Allie, details of many conversations. When she asked her how she communicated with him, since her lips were not seen to move, she replied: "We just talk with our think."

Telepathy was probably the first of the occult sciences to be brought from the séance room into the laboratory, and the credit for this goes to Dr. Joseph B. Rhine and his wife Louisa, then of Duke University. Their study is now in its fourth decade; retired from Duke University they continued the experiments at their Foundation for Research on the Nature of Man.

The backbone of their tests was a special set of cards called Zener Cards. There were five suits of five cards each, the suits being designated by symbols: a cross, a wavy line, a star, a square and a circle. These symbols were selected because each differed widely from the others.

The basic idea of the tests was for subjects to determine what symbol was on the face of the cards

without looking at them. The tests were subject to various refinements - guessing cards in runs of several at a time, guessing cards as they were flipped at a distance - in an adjacent room, or down the hall. But basically, the Zener tests all added up to a simple operation: guessing what was on the face of a card.

The results of the tests were judged by the basic mathematics of chance. From chance alone, the subject might be expected to make 5 correct guesses out of 25. During the first three years of the testing at Duke, various subjects made a total of 3,400 runs through the deck of Zener cards, calling 85,000 separate cards. The general average for all these calls was 7 hits in 25 calls, or an average of two above chance per run. This was especially significant because it was maintained for such a large number of runs.

Some subjects would perform brilliantly. One with particularly strong psychic talents called nine in a row correctly, and later was able to make fifteen hits in a row, the odds against this feat being 30,000,000 to 1. A little Negro girl closed her eyes and called every card correctly; a graduate student in the laboratory performed the same feat. The ciphers required to show the odds against this would run far off the page.

It is believed that the results of the Zener tests are particularly significant because of their sheer boredom! Most psychic phenomena perform best in an atmosphere heavily charged with emotion, moments of great dramatic impact. There is nothing whatsoever emotional about a Zener card, so it is believed that the good results they achieved were achieved under absolute minimal conditions.

With the success of the Zener tests at Duke capturing the public imagination, all sorts of collateral experiments were conducted. When blind and blindfolded subjects were tested, it was discovered that large numbers of them possessed "paroptic vision," that is the ability to distinguish colors by touch and telepathy.

One of the more spectacular of the experiments was carried on over a period of many months between Harold Sherman, a sensitive of very keen psychic perceptions and Sir Hubert Wilkins, arctic explorer. Wilkins was on an expedition in an area close to the North Pole, attempting to locate some lost Russian flyers. By elaborate pre-arrangement, Wilkins kept a detailed diary of his activities and Sherman concurrently kept a record of his impressions. Both records were dated, from day to day, and posted to an independent third party, who could thus witness the fact that there was no way Sherman could get his information except by intensive telepathy.

The results proved to be spectacular. Sherman correctly "sensed" Wilkins situations in an overwhelming percentage of the time. Sherman saw him playing ping pong, wearing a tuxedo, listening to an old gramophone - hardly things an arctic explorer would normally be doing. Yet in his barnstorming flights from town to town, picking up supplies for his continuing search, etc., he had actually found himself in each of these three improbable situations. These were only a few of the innumerable correct "hits" made by Sherman, so far above the law of averages that the prestige of telepathy progressed by leaps and bounds.

In 1959 there was a rumor that the U.S. Navy was conducting telepathic tests aboard the nuclear

submarine Nautilus. This was never confirmed or denied, and in some quarters it was stated the whole story was a gigantic hoax - yet it is said to have been the stimulus that launched the Russians into full scale telepathic investigations. Dr. Leonid L. Vasiliev in 1963, openly stated that the Americans' experiments on the Nautilus had sparked the Soviet inquiries. Vasiliev, called the dean of modern Russian parapsychology, died in 1966, but work in his laboratory at the University of Leningrad is being continued today. A new center of research in this area was established in Moscow in 1966 in the A. S. Popov Scientific-Technological Society of Radiotechnology and Electrocommunication.

In 1967 Russia had over 100 of their top scientists working on telepathy alone.

Meanwhile, in other parts of the world, telepathic research is continuing apace. Professor H.J.F.W. Brugmans and G. Heymans at the University of Groningen in the Netherlands have been carrying on collateral experiments using blocks instead of Zener cards, but with consistent results. Professor Bernard Reiss at Hunter College has been expanding the Rhine tests, using regular playing cards, and Dr. Gertrude Schmeidler at the City College of New York successfully carried out tests to prove that the factors of belief and disbelief had a strong influence on the accuracy of the guesses. At the University of London Professor S.G. Soal carried on a long series of experiments involving precognitive telepathy.

And at Hanscom Field in Massachusetts the U.S. Air Force is investigating the telepathic field with a specially built computer.

There is a race on, to discover how thought transference works and how it can be made to happen at will. For years, scientists have thought that electrical impulses triggered the telepathy process, but experiments carried on in a lead-lined Faraday cage proved that the transmission of telepathic messages had nothing to do with electricity.

It is ironic that while the Russians hope to prove that a laboratory explanation for telepathy will further rule God out of the general scheme of things, scientists from the Western world are more and more convinced - along with Albert Einstein - that laboratory confirmation of scientific theories only confirms that some Higher Power has to be responsible for this never-ending, ever-unfolding complexity of marvels that is life.

40 - Teleportation

"Nature does not know extinction; all it knows is transformation."

This is the statement of a man of science, Werner von Braun, who deals not with abstract things, like psychic "apports," but with the very concrete world of physics.

Who is there to say that it is impossible for matter to become energy, and energy to reappear again as matter?

This is, in effect, what appears to take place in the strange psychic phenomenon called "teleportation."

Teleportation is the materialization of small objects like coins, semi-precious gems, ash trays, birds and flowers - and even large objects such as a human being - through space and through solid walls to an area some distance away, usually the medium's seance chamber.

True documented feats of teleportation are rare in our age, although they do occur from time to time. Arthur Ford tells a fantastic tale of a handful of semi-precious jewels being deposited in broad daylight and in the presence of several witnesses, into the lap of the medium, Catherine Barkel, who was holding a social seance for friends on the lawn of her home in England. The group included, in addition to Arthur Ford, Sir Arthur Conan-Doyle and Lady Doyle, British journalist Hannen Swaffer, who created a sensation with his book detailing the return from the spirit world of Lord Northcliffe, Mrs. Swaffer and several others.

Mrs. Barkel's Indian guide came over and in the course of the readings he announced he had favors for everyone present, "certain objects of value which had been lost on ships sunk at sea and in other ways." Whereupon there appeared in Mrs. Barkel's lap a collection of semi-precious gems - amethysts, rubies, garnets and opals - which, when taken by Conan-Doyle to a jeweler next day, were appraised at several hundred pounds.

Swaffer had a collection of antique silver spoons which he claimed were dropped from out of nowhere to the middle of his drawing room.

Dr. Robert A. Bradley and his wife, Dorothy Bomar Bradley, also an M.D., live in an amazing old English Tudor house in the outskirts of Denver which is haunted by every known kind of ghost in the spiritual directory, and has been the scene of every known kind of psychic activity.

The Bradleys bought the home when it was almost in a state of decay and had been badly demolished by vandals. They renovated it completely, named it "Bradmar" and proceeded to raise their family there in the midst of its colorful assortment of ghosts and spiritual "happenings."

"Apports" are nothing new to the Bradleys. Without the aid of a medium, their permanent house guests from the spirit world supply them with little knick-knacks from time to time, the most welcome ones being Christmas ornaments. When the boxes of Yule ornaments are brought down from the attic at the holiday season, the Bradleys find collections that they have never seen or heard of before. They

declare that there is no possible chance that these alien holiday ornaments could appear by other than psychic means. The Bradleys are both reputable people, and very prominent in the field of psychic research, their interest sparked by the amazing ghostly activities that go on constantly in their wonderful old house.

The past century was the Golden Age of the apport mediums. Although their feats were well documented at the time, and thoroughly checked against the possibility of fraud by psychic investigators, nevertheless, the passage of time somehow dulls their luster. We will outline briefly some of the more flamboyant escapades of teleportation that occurred in the 1800s, and let the reader make his own judgment, bearing in mind at all times Michael Faraday's caution that we should never reject the impossible.

A white dove miraculously made its appearance into "The Olive Branch of Peace" circle in Boston, according to an account published in the New Era by eleven respectable citizens of Boston. The room had been hermetically sealed for 24 hours before the promised presentation.

A Dr. Larkin of Wrentham, Massachusetts, reports strange poltergeist-type activity connected with the presence of his young servant girl.

"One one occasion," he reported, "the whole family being assembled around the couch of the hypnotized sleeper and every door being shut, a heavy flat-iron, last seen in the kitchen was suddenly placed in our midst, and at the request of Mrs. Larkin as suddenly disappeared, and was next found in the kitchen, every door of communication having remained closed."

Reverend C.L. Tweedale, an estimable clergyman and author of an important psychic work, Man's Survival After Death, reports numerous cases of objects dropping out of the air - misplaced keys, balls of yarn, eggs, even a jar of ointment needed when his wife had sustained a cut on her head.

A Frenchwoman, Madame Elizabeth D'Esperance, seemed to specialize in flowers; her apports included a golden lily plant seven feet high.

Perhaps the most spectacular feat of the 19th century was the apportion of a human body - and a somewhat hefty one at that - over three miles of space and through several solid wall partitions. The transportation of human bodies through space seems to be a composite performance somewhere between levitation and bi-location; it differs from conventional (!) bi-location in that the motivation lies not within the body itself, but with an outside individual who moves it without its knowledge and sometimes against its will.

Mrs. Samuel Guppy, a very stout medium who specialized in apports, was sitting at her own dining table working over her accounts when according to the testimony of her friend Miss Neyland, who was in the room with her, she suddenly vanished.

Three miles away a seance was being conducted jointly by two mediums, Williams and Herne, with eight sitters. One of them facetiously expressed a wish that the portly Mrs. Guppy might be transported to their midst so she might have a dose of her own teleportation medicine. (Mrs. Guppy

had been very much in the public press with her widely-witnessed teleportation, "on order," of such items as prickly cactus plant, a quantity of sea sand which included live star fish, live eels and lobsters, a white cat, three ducks, a shower of feathers, and herds of butterflies.)

The teleportation of Mrs. Guppy herself was the subject of much drollery in the press; The Echo was the only newspaper to print a serious account.

The story was summed up by Dr. Abraham Wallace on the basis of the witnesses' written testimony as follows:

"There was a heavy bump on the table and one or two screams. A match was struck and there was Mrs. Guppy on the table with the whole of the sitters seated around it, closely packed together as they sat at the commencement. Mrs. Guppy appeared to be in a trance and was completely motionless. Great fears were entertained that the shock would be injurious to her. She had one arm over her eyes, and was arrayed in a loose morning gown with a pair of bedroom slippers on, and in a more or less décolleté condition. There was a pen in one hand. From the first mention of bringing her, to the time she was on the table, three minutes did not elapse. After Mrs. Guppy had shaken off the effect of the shock the séance was continued with her present. During this, her boots, hat and clothes arrived from her home...also a pot of flowers.

The Guppy incident has all the elements of an early Marx Brothers comedy. It was spoofed by the newspapers, but it was believed by all the important psychic investigators of the day, including men who were giants in scientific fields - physics, mathematics, chemistry.

There seemed nothing strange or remarkable about teleportation to the scribes who wrote the New Testament. The wine at Cana, the loaves and fishes were routine apports, as was the coin that appeared in the fish's mouth to appease the tax collector.

And there is nothing new about teleportation in the folk legends that have existed down through the ages.

Even today, in Ireland, if you leave a bowl of milk at night for the fairies and elves, who knows what they will leave for you, by way of repayment, in the morning!

41 - Veridical

The ESP brotherhood has psychically teleported an adjective into the realm of the nouns to describe the coveted proof, the incontrovertible evidence that phenomena produced by paranormal means is genuine.

This word is "veridical," and covers the entire spectrum of evidence that defies denial.

"Evidential" is at work when information is imparted by a paranormal entity of some sort that could not conceivably have been gained by normal means.

When a discarnate tells a deserving heir that the missing will is located in a secret drawer under the bottom shelf on the black walnut dresser in the east bedroom, and it proves to be there, just as she said it was - that's "veridical."

The psychic sciences have evolved two rather elaborate tests to prove that certain data achieved paranormally could not have been achieved normally, and that, moreover, a discarnate intelligence had to be at work behind the scenes.

The first of these is known as the "Book Tests."

The prime purpose of the book tests was to rule out, once and for all, mere mental telepathy from one mind to another as an explanation for "veridical" information. The information provided by these book tests was not known to any living person who might transmit thought impulses - because the substantiation for it came not from people, but from documents. The book tests were contrived in such a way that their message would make no sense, either to the medium or to the sitter or anybody else, until the clue was followed up and the message decoded.

The discarnate intelligence is able, apparently, to hit upon a certain passage on a certain page in a certain book located on a certain shelf in the percipient's library. This message will contain a thought that is relevant to the communication in general, to the percipient and his problem, or it may have some bearing on a matter he discussed previously with the percipient during his lifetime. Sometimes the passage in the book will be a continuation of some thought partially expressed through the medium at the immediate sitting. Neither makes any sense by itself, but pieced together, like an elusive puzzle, it becomes crystal clear.

On one classic occasion the discarnate Frederick W.H. Myers was chatting with Sir William Barrett, who had been his close friend and associate in physical research during Myers' life on the earth plane. The discussion was conducted through "Reda," the control of Mrs. Osborne Leonard, and related to Myers' continuing interest in his old friends and their current activities with words of individual praise for the accomplishments of each of the researchers. The Myers entity then said he had a message for his friends, and it would be found on such-and-such a page, on such-and-such a shelf in Barrett's library; as an afterthought, he added that several books from this volume Barrett would find books on a subject which had once engaged his intense interest some years past.

A search for the book and its reference revealed it to be a passage from George Eliot's novel *Middlemarch*: "Ay, ay, I remember. You'll see I've remembered 'em all." The second and third books beyond *Middlemarch* on the shelf turned out to be volumes entitled *Heat and Sound* by a physicist named Tyndall, with whom Sir William had worked in his younger days.

Barrett had no knowledge of the page-content of the books, or where they were located in his vast library. He had never even read *Middlemarch*. And needless to say, Mrs. Leonard had never been in the house before, knew nothing of the library and its contents or the early life of Sir William.

The other classic test is a sort of psychic jig-saw puzzle called "cross correspondence."

On the incarnate side, the experiments were manned by three automatic writers, Mrs. A. W. Verrall, a lecturer at Newnham College and wife of a well-known Cambridge University classicist, and two other ladies who preferred to operate under the pseudonyms of "Mrs. Willett" and Mrs. Holland." (It was discovered later that "Mrs. Holland" was the sister of Rudyard Kipling.)

The three autonomists were widely separated geographically; one was in London, one in New York, and one in far-off India.

On the discarnate side, the experiments included entities purporting to have been the ubiquitous Frederick W.H. Myers, Edmund Burney (who had died a suicide in frustration over the apparent failure of some of his early experiments in hypnotism); and Dr. Richard Hodgson, one of the main pillars of the Society for Psychical Research during its formative years.

The procedure of the experiments - which covered a thirty-year span - was for fragments of a message to be delivered to each of the autonomists in her own locale, remote from the others. The messages were usually of an obscure and often profound nature, but each in itself made no sense whatsoever until it was matched up with the portions received by the other two autonomists. The completed whole, then, was a message that usually bore the unmistakable stamp of Myers himself, who had been a celebrated classical scholar in his lifetime.

It is very significant that these men, whose entire lives had been spent indefatigably in the pursuit of psychic knowledge, should go to such ingenious and elaborate lengths to post-' humously prove the validity of their endeavors to unbelievers.

Myers, in a touching plea to those left behind on the earth plane through Mrs. Holland's automatic pen, said:

"If it were possible for the soul to die back into earth-life again, I should die from sheer yearning to reach you and to tell you that all we imagined is not half wonderful enough for the truth...Oh, I am feeble with eagerness! How can I best be identified?"

42 - Vardeger

Now we arrive in the presence of another elf of the psychic scene, a Norwegian entity known as the "Vardeger." The literal translation of his name is: "Forerunner."

The Vardeger is a ghost of the living, a distant kinsman of the Doppelganger. He is a spiritual projection which his possessor sends ahead to announce his arrival, "advance man," an odd displacement that might be described as a hiccup in the rhythm of time.

Wiers Jensen, editor of the Norwegian Journal of Psychical Research, gave an excellent description of the typical activities of the Vardeger:

"The Vardeger reports are all alike. With little variation the same type of happening occurs: The possessor of a Vardeger announces his arrival. His steps are heard on the staircase. He is heard to unlock the outside door, kick off his overshoes, put his walking stick in place.....The listening 'percipients' - if they are not so accustomed to the prelude of the Vardeger that they remain sitting quietly - open the door to find the entry empty. The Vardeger has, as usual, played a trick on them. Eight or ten minutes later, the whole performance is repeated - but now the reality and the man arrive."

The Vardeger is accepted as a matter of course in Norwegian homes. He appears so often that many a housewife begins preparing the dinner after hearing the advance sounds of her husband's home-coming, so that everything will be ready by the time he actually gets there. Although the Vardeger has a Norwegian name and a Norwegian tradition, he appears regularly in other countries. Scottish people have reported the projection of an astral forerunner.

Charles L. Tweedale who was Vicar of Weston, England, describes his own experiences in his book, *Man's Survival After Death*:

"This extraordinary faculty of the projection or excursion of the ego has been manifest in my own person on many occasions during the last few years. Very many times I have been heard to come into the house, open the door of my study, or pass upstairs, my footsteps being plainly audible to my wife, children and the servants. On going to speak to me on these occasions they found no one there, but I invariably arrived a few minutes afterwards. At first I could scarcely believe these accounts, although the witnesses firmly protested their truth. On several occasions I have been seen where my corporeal body was certainly not present at the time. These experiences happened many times, as recorded in my journal, and almost invariably took place when I was hastening home or proceeding to some spot with some fixed purpose in mind."

Usually the Vardeger announces itself only by imitating sounds made by inanimate objects, but there have been times

when he has materialized himself into the exact likeness of his possessor. Here he is guilty of overlapping the functions of the astral bi-locator, or possibly the human apport - except that his appearance always heralds the imminent appearance of his human counterpart.

Sometimes Vardegers travel in family groups. The Reverend W. Mountford of Boston relates an experience that was documented and published in the massive Myers-Gurney-Podmore tome, *Phantasms Of The Living*.

The hostess looked out the window, saw them approaching and noted aloud that their horse, old Dobbin, must have recovered from a recent injury because it was this horse that was hitched to the wagon.

To the astonishment of the waiting family the horse, buggy and riders kept right on going and disappeared around the bend. No one could understand why they hadn't stopped.

A few moments later, the hostess' niece appeared, obviously agitated, and said her parents had just passed her in their rig on the road and both stared straight ahead, with no sign of recognition.

While everybody was discussing this mystery, the real Dobbin, the real rig and the real parents pulled up and entered the house, indignantly disclaiming that they had done nothing but come directly from their own home to this. This story can give courage and inspiration, even to farm animals ... Even a horse can become a Vardeger!

43 - Witchcraft

The twentieth Century may go down in history as the era in which Witchcraft became respectable.

It is considered very chic to be a witch today, and Sybil Leek, who is the best press agent for her sisterhood - and a very engaging one, at that - has parlayed her witch-ness into a career as a magazine and television columnist, working astrologer and professional ghost hunter.

The great mission of witches of the twentieth century is to restore the good name of their belief. Witchcraft is a very old religion; in fact, it is fondly referred to as "The Old Religion" by its adherents. It has been known as "The Faith of the Wise"; "wicca," from which the word witch stems is the Old English for "wise."

According to Robert Cochrane, descendant of a hereditary witch family that dates back to 1734, witchcraft is concerned only with total truth.

During the Middle Ages all witches, and their religion, took a tremendous beating that lasted down to our own Cotton Mather and the Salem trials. Because so much of the rituals and beliefs of witches were involved with psychic phenomena, they were considered collectively to be tools of the devil and sentenced to the devil's own fiery lair. During the Inquisition, religious fanatics condemned to death countless people who were merely performing the same feats that Jesus and his disciples performed in the New Testament, a bitter irony that must have added to the torture of the victims squirming against the stake as the flames licked up toward them.

There are said to be 100,000 practising witches in the United States today, and that includes not only the traditional female witches but their male counterparts, known as "warlocks." They look just like anybody else, and fly on airplanes instead of broomsticks. But they do meet regularly in covens and carry out the ancient rituals of their kind.

A typical coven consists of thirteen people, six couples and a leader. Very often but not always - their rites are performed in the nude, the theory being that clothes hamper the build-up of the tremendous "Cone of power" that is created when a large number of psychic people get together. Witches are very much aware of the existence of the psychic "aura," and want to eliminate anything that would impede its power.

The Great Sabbats of the witch world occur four times a year: the night of February 1, the night of April 30, "Lammas," the last night in August, and of course Halloween, the last night of October, which is also the beginning of the Celtic New Year.

Their rites are very close to the earth, close to nature. The time when the moon increases is of utmost importance.

Witchcraft is very prevalent in England. There are certain areas that are known to be "witching areas" or "zones of magic." There is Glastonbury, where the thornbush flowers at Christmas, in any weather. And there is King Arthur country, and most all of Salisbury and Stonehenge, home of the druids.

And there is the New Forest. This area, extending north-ward from Southampton, is the oldest forest in England and is steeped in history. It is full of gypsies, artists and writers who come here for inspiration and for the proper atmosphere for expressing themselves in their Bohemian way.

It was here that Sybil Leek went, as a young girl, to learn from the gypsies the lore of herbs and incantations, and the wisdom to be found in the stars.

The Isle of Man is a famous stronghold for witches, and even boasts a witch museum. "Wanda," a typical witch residing there, looks more like Samantha in the popular TV show *Bewitched* than one of Macbeth's hags. She is trim, blue-eyed and 29. She takes her witchcraft seriously, as does her husband, who is 32. "For us, it's our religion," she says. "It's a matriarchal, fertility religion, but we also do homage to a horned god, the Prince of Darkness. This makes some people say we're devil worshipers, but it's not so. He doesn't represent Satan or evil in any sense of the word. He dates back to an early nature god."

Founder of the Witchcraft Museum was Gerald B. Gardner, who became somewhat of a witch buff while he was a British customs official stationed in Malaya before World War II. He wrote several books such as *Witchcraft Today* which provide the rules and regulations for being a witch. Some members of the witch community deplore him, arguing that the rules and regulations for being a witch existed many centuries before he was born. But Gardner was unconcerned; he went on his I witching way, propounding many interesting theories, one of which insists that British witches created the "great cone of power" which stopped Hitler's invasion of the British Isles in the nick of time, just as their ancestors stopped the Spanish Armada.

Although the "white witches" heatedly deny it, there have always been strong sex overtones to witchcraft. The very brooms on which the witches were supposed at one time to ride were actually props for a very graphic fertility rite.

A modern witch ceremony is conducted within a magic circle around a symbol-strewn altar, lit by candles. Glowing incense burners are swung by the naked participants as they dance around the circle. Women daub holy water on their male partner, and the men, in turn, token-scourge the women with grain flails. Ritual copulation is sometimes the climax, although in the more restrained covens it is performed in token. There is much opportunity for improvisation, giving rise to a prevalent belief that witchcraft is just an excuse for some kinky sex.

The "white witches" - for whom Sybil Leek is a spokesman - do not indulge in such excesses. They do not even hold their covens in the nude. They specialize in faith healing, exorcising evil spirits by nature's own remedies, close to the earth, and by reading wisdom from the stars. They have little use for love potions. A typical witch, Mrs. Niki Wilson, says, "When anyone asks me for one, I recommend a dozen oysters...And we don't have sex in our ceremonies either. For one thing, it's not comfortable."

Mrs. Wilson, now 44, is one of the most prominent witches in the western world. Gardner was so impressed by Niki's witch powers that when he died in 1964 he left her and her husband the witchcraft

museum as well as the restaurant beneath it, which is called the "Witch's Mill." he also left them his 469-year-old house, where they hold their witch rituals in an upstairs altar room.

"We are a race apart," this witch queen insists. "We come from the stars. We belong up there, not here. With modern conveniences like planes and telephones, there is no longer need for telepathy and levitation... But I have gone astral traveling. You leave your body and wander among the stars."

Although in 1951 England repealed the witchcraft law, which carried a sentence of one year in jail plus quarterly pillorings, the Wilsons still think they have to undergo a certain amount of persecution. A court has put them on three years' probation to provide "proper care and guardianship for their twelve-year-old daughter," whom it found to be "exposed to moral danger." Nonetheless, the Wilsons insist that witchcraft is a happy religion, "far happier than the thou-shalt-not, hellfire-and-damnation of all other religions, such as Calvinism. In ours, there's nothing that is illegal, immoral or fattening. Our motto is 'Hurt none; help all.' "

She bids farewell to all visitors with the age-old salutation of witch-hood:

"Blesses be."

44 - Xenoglossis

Xenoglossis - sometimes known as "Glodsolalia" is still more familiarly known as "speaking in tongues."

It was first heard of in the Bible (where all good psychic things originate), in the confusion that seemed to proliferate around the Tower of Babel.

The descendents of Noah had started construction on this edifice on the plain of Shinar (Babylon). The tower was intended to reach all the way to heaven, but Jehovah became angry at this presumption of a divine power, and caused all the builders to speak in different tongues. In the general confusion, the work stopped entirely and the tower never reached heaven.

"Speaking in tongues" is a very common manifestation in the various Fundamentalist religions. Adherents, caught up in the emotion of a revival service, go into a sort of ecstasy during which words gush forth in incomprehensible babble. The coming of the tongues is a sort of seizure, the words coming out in an irresistible frenzy.

The manifestation seems to be in the nature of a small epidemic; one starts, and soon the entire congregation is following, each babbling in a mysterious tongue of his own.

In 1968 in New York City a number of seminarians went to a lecture to hear a report on Xenoglossis. Before it was over, several of them were in a near trance state, struggling to keep from babbling in tongues themselves, even splashing cold water over their heads to fight off the impulse.

Although its current use seems to have started in the Fundamentalist faiths of "grass roots" origin, it is being studied with interest now in the more sophisticated "city religions." The 1968 General Assembly of the United Presbyterian Church, at the request of 150 of its ministers, authorized a comprehensive study of Xenoglossis as it is currently practiced throughout the country.

The same term is used out of the religious context to describe the psychic phenomena of mediums speaking in numerous languages with which they are unfamiliar in their waking state, and of persons under hypnosis likewise being able to converse in other tongues.

Dr. Neville Whyment, a renowned Oriental scholar, was called in to pass his opinion on the quality of languages spoken in twelve séances through an unlettered Cockney medium. The strangest of all was the speech which came to him in fluent classical Chinese: "Greeting, oh son of learning and reader of strange books." The control, whoever he was, then gave a complete new reading of poems and of the Analects of Confucius over which learned scholars have differed for centuries.

45 - Yoga

Mystic powers have been recognized for centuries in the depths of Asia. The wise Men of the East carried the lamps of their wisdom westward, and much of their learning is still venerated in the most learned circles.

In India, men of infinite wisdom contemplated timelessly, and evolved certain techniques which prepare the mind and the body to receive the wisdom of the soul.

Yoga has been defined as a "union" between man and the higher planes, a detachment from his own personality. Our lives, the Yogin believe, are clouded by illusion; they have a name for this illusion: it is called maya.

To aid mankind to escape the bonds of maya, the masters have evolved, over the centuries, a complicated ritual, part mental, part physical, called "yogi." Through yogi men have been able to condition their bodies to be the most perfect receptacles for their souls.

There are various types of yoga, each regarded as a path toward spiritual attainment. Students who study all the avenues are more likely to achieve perfect attainment, according to yogin philosophy.

Karma yoga involves good works. Bhakti yoga stresses the religious aspect, and jnana yoga seeks wisdom.

The type of yoga most familiar to students are Hatha yoga, which deals with physical development through breathing exercises and bodily posture, and raja yoga, the "kingly path" which has to do with mental control and the development of latent psychic forces.

Students as a rule start their yoga learning with hatha and raja simultaneously, for there are interlocking functions. Hata yoga subjugates the physical body so that the mind can function freely through raja yoga.

Patanjali, who modified the philosophy and practice of yoga many centuries ago, enunciated eight steps to perfect attainment, the first four being control of self, or yama; purity of thought or Nivama, control of the body, asana, and absorption of vital forces, Pranayama.

These four constitute the "fourfold path" which is encompassed by hatha yoga. Special stress is placed upon the Asana and pranayama steps. The former includes headstands, body twists, back bends and poses which are supposed to resemble living creatures, such as the cobra, eagle, locust, lion, peacock, turtle, and even a tree. The cross-legged lotus posture is practically a symbol of Yogism.

Deep and rhythmic breathing, and breath retention are the essence of pranayama. According to the yogins, the air is filled with a vital force called prana, which can be stored in the brain and nerve centers and transmitted to all parts of the body, like an electric current. If done properly, these exercises are supposed to bring about a condition of weightlessness.

The famous sadhu mendicants are so well schooled in hatha yoga that they can demonstrate unbelievable feats of physical control.

The fakirs, likewise, carry their hatha yoga to extreme lengths. They can run barbed hooks through their wrists, hang braziers of burning coals on them, carry the coals for hours during a parade, then remove the sharp hooks from the wrists without leaving a wound, scar or burn, and without any sign of pain.

They can stop or quicken their pulsebeats at will, and some can put themselves in a cataleptic state so that they can be buried in a coffin for hours, even for days, and emerge none the worse for their ordeal.

Yogi gurus deplore the use of asanas and other exercises called Mudras for such pointless purposes. They advise their students to keep yoga away from the realm of the performing arts, and progress to more advanced stages.

The highest stages any yogin can reach are given the collective name samyama. By the time he has reached this state he is able to master all the psychic powers, including clairvoyance, telepathy, astral projection, bi-location and all the rest of the prismatic array.

And he can do more.

In anima he can shrink, if he chooses, to the size of an atom. In mahima he can increase himself to any size he wishes. Garima makes him heavy, and laghima makes him light so that he can readily float on air. Prapti allows him to bring anything he desires within instant reach, and Prakamya is the immediate realization of desire. Isitva is the creation of matter through the power of thought, and Vasitva is the ultimate dominion over all objects, animate and inanimate.

With these advanced powers they can achieve anything imagined in heaven and earth.

Yogin dwelling in the far reaches of the Himalaya Mountains can ward off wild beasts by simply staring at them. They can float seated in midair during their meditations, and some witnesses swear they have personally seen entire parades of sky-walking adepts marching in from the snow-capped peaks of Shangra La.

With powers such as these, the feats of western psychics seem like child's play.

There are truly "more things in heaven and earth, Horatio, than are dreamt of in your philosophy."