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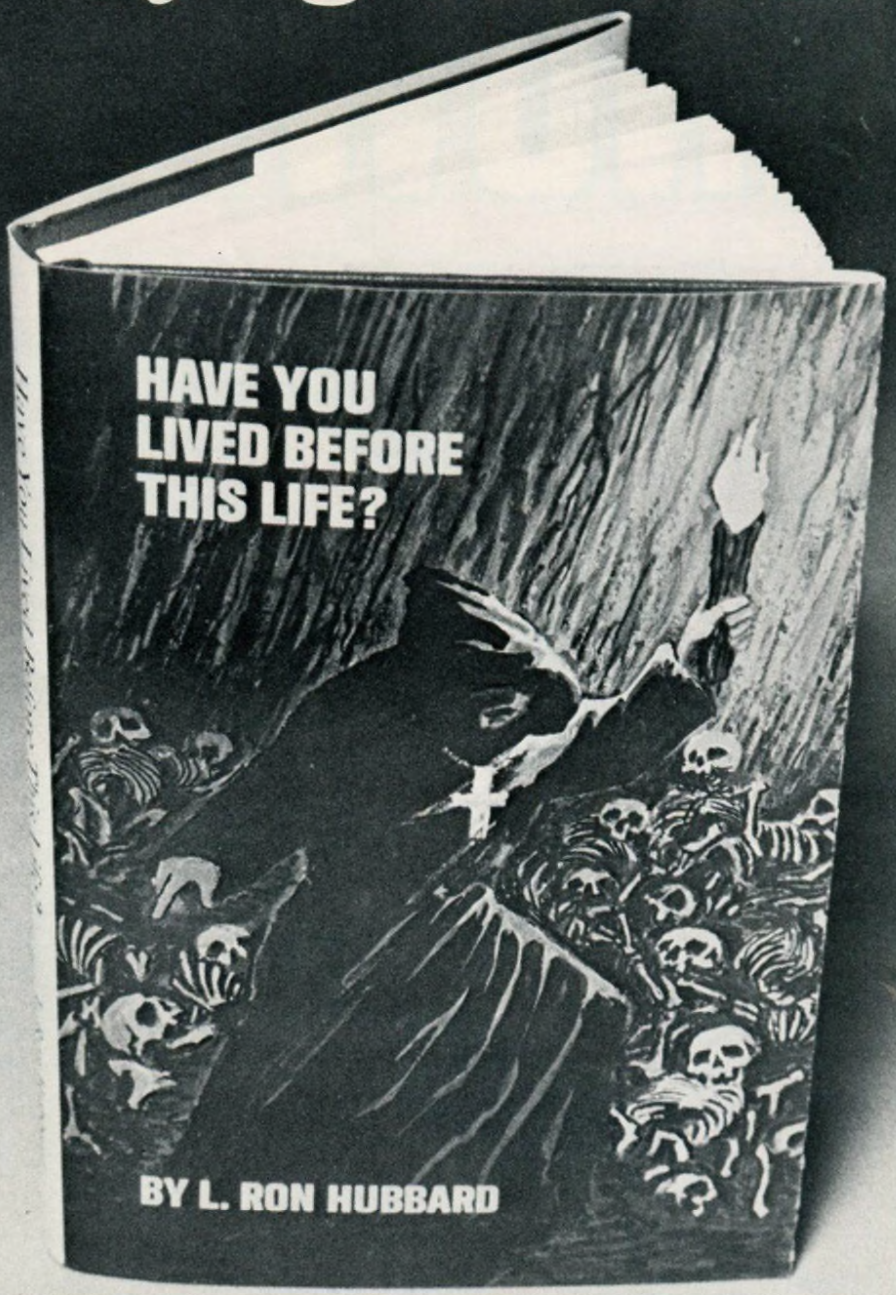
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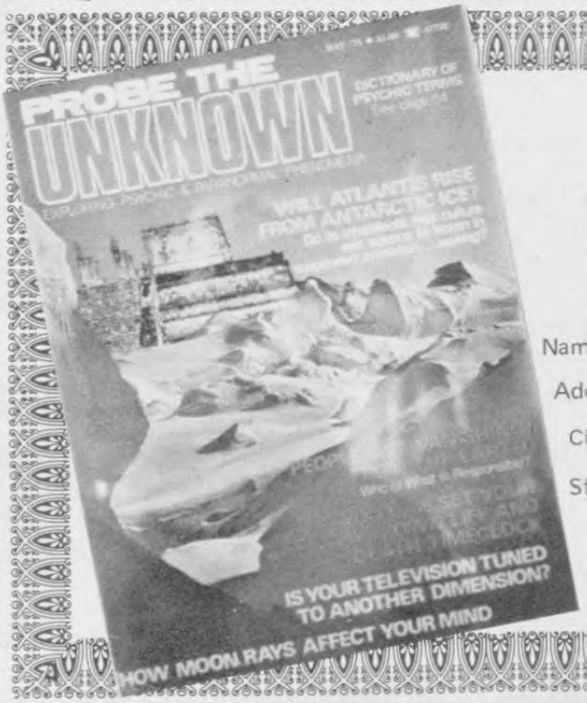
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PROBE THE UNKNOWN

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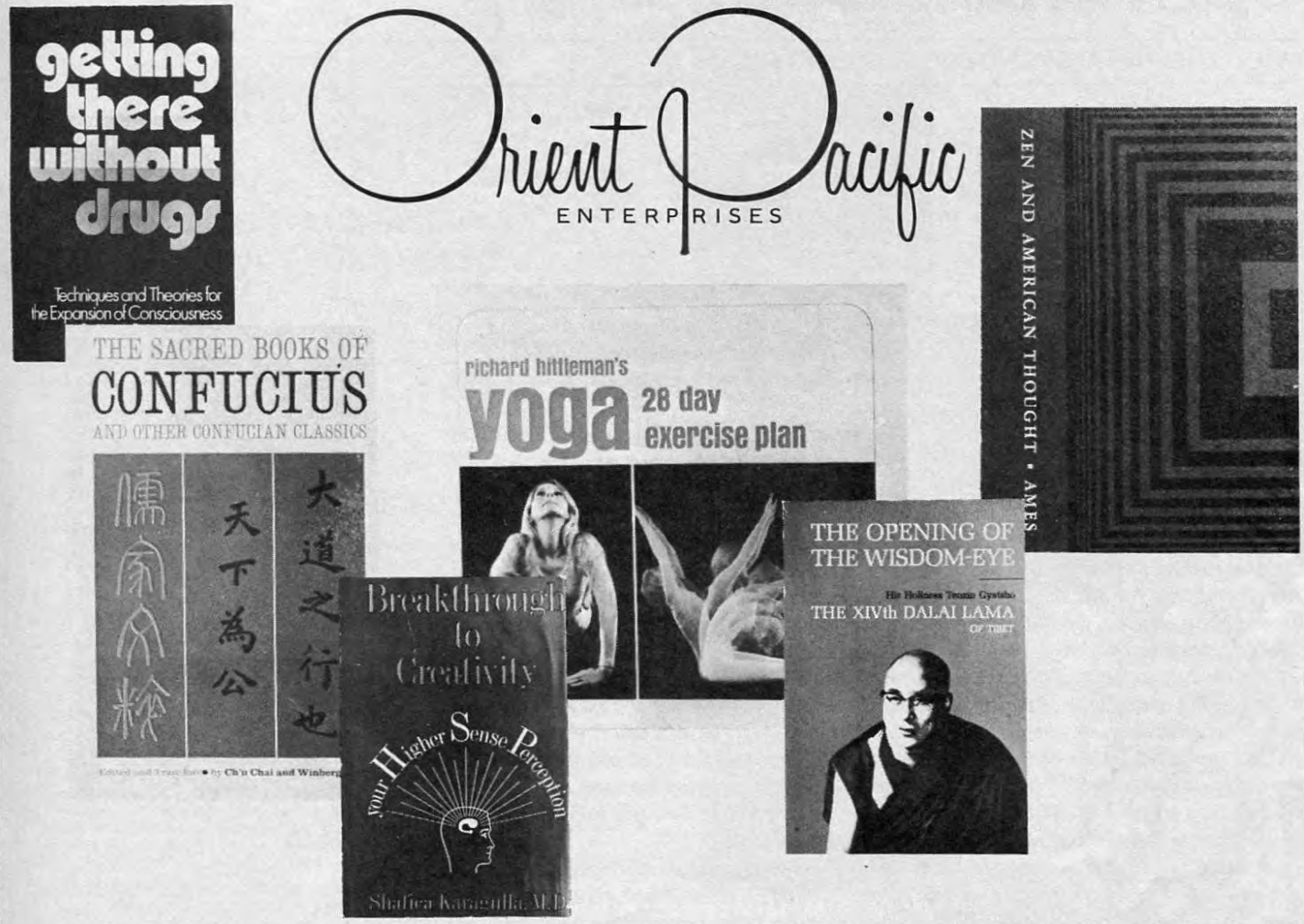
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PROBE THE UNKNOWN is published bimonthly by **RAINBOW PUBLICATIONS, INC.** Advertising, editorial, and circulation offices at 1845 West Empire Avenue, Burbank, California 91504. Telephone: (213) 843-4444 or (213) 849-2181. Executive office: M. Uyehara, President, 1440 West Walnut Street, Compton, California 90220. Subscription rate in the United States for 6 issues is $6.00. (Foreign countries add 50 cents for postage and handling.) The publisher and editors will not be responsible for unsolicited material. Manuscripts and photographs must be accompanied by a stamped, self-addressed return envelope. Printed in the Unites States by World Color Press, Inc., St. Louis. © 1975 by Rainbow Publications, Inc. All rights reserved. Reproduction without permission is strictly prohibited.

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THE OPENING OF THE WISDOM EYE by His Holiness Tenzin Gyatsho, the XIVth Dalai Lama of Tibet. According to Buddhist doctrine, we are now living in an era of virtue. However, sublime aspirations aren't going to do us any good if we merely sit down and wait for them to occur. All feelings—whether pleasurable, painful or neutral—arise from causes; they do not occur by chance. When we learn we are responsible for all our feelings, we will be able to live more peacefully.
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BREAKTHROUGH TO CREATIVITY by Shafic Karagulla, M.D. Through Doctor Karagulla's probing endeavor into the unknown territory of man's essence—both physically and spiritually—comes the most revealing study thus far of the "energy" phenomenon—the concept that man is a fluctuating, flowing being who is in a state of constant energy interaction with his environment. After eight years of research in this field of Higher Sense Perception, the author's shattering discoveries and experimental evidence cannot fail to intrigue, astound and impress you. "An absolutely brilliant definition of a mystifying subject!"
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OPEN CHANNEL

By Leslie D. Zerg

WILL THE PARAPSYCHOLOGISTS FIND GOD?

If the doors of perception were cleansed everything would appear to man as it is, infinite.

William Blake

What do *the parapsychologists seek? The curious offspring of the Darwinian scientist, the Renaissance intellectual, the Medieval alchemist, they are ordered by their unique heritage to search for an answer—without knowing exactly which answer they seek.*

Survival of death. The sixth sense. The relationship between man and his universe. These are the questions, the beginnings to an answer. And parapsychologists, like their forebears, have taken those first tottering steps, gripping security blankets of Science and Logic closer to them.

However, like their forebears, they are beginning to discover that security blankets can smother as well as soothe.

Is it possible for a scientifically trained mind to accept a phenomenon erratic and irrational by its very nature? To define a law for this phenomenon which at the outset, rebels against its own law. It is indeed a frustrating struggle.

For centuries, Eastern philosophers have looked into infinity. They have not attempted to define the indefinable, but they instead recognize its existence and its relevancy to man. This Unknown can be given any name, but to simplify, let's call it God.

God. Infinity. Unknowable. Parapsychologists, as the children of mankind, are searching to define God. This is no sacrilege—Science has always stepped, leaped, where the cautious turn away. But Science is just learning what the East has been teaching for ages: Acceptance without definition. Faith.

But faith must also be given to those co-workers who struggle alongside you, as well as to the goal you both struggle toward. Unfortunately, parapsychologists have never been noted for their faith in each other. Their doubts drive them beyond the need for scientific veracity, crashing them into professional jealousy, moving them to deny their colleagues and to ignore and to suppress research.

Yet, maybe these are necessary steps on the path they have set for themselves. Perhaps acceptance of the Unknowable must start with rejection of the narrow line of analysis. Perhaps the doors of perception can only be cleansed after Science realizes the futility of whitewashing.

The door awaits the knock of the parapsychologists. Beyond it lies God.

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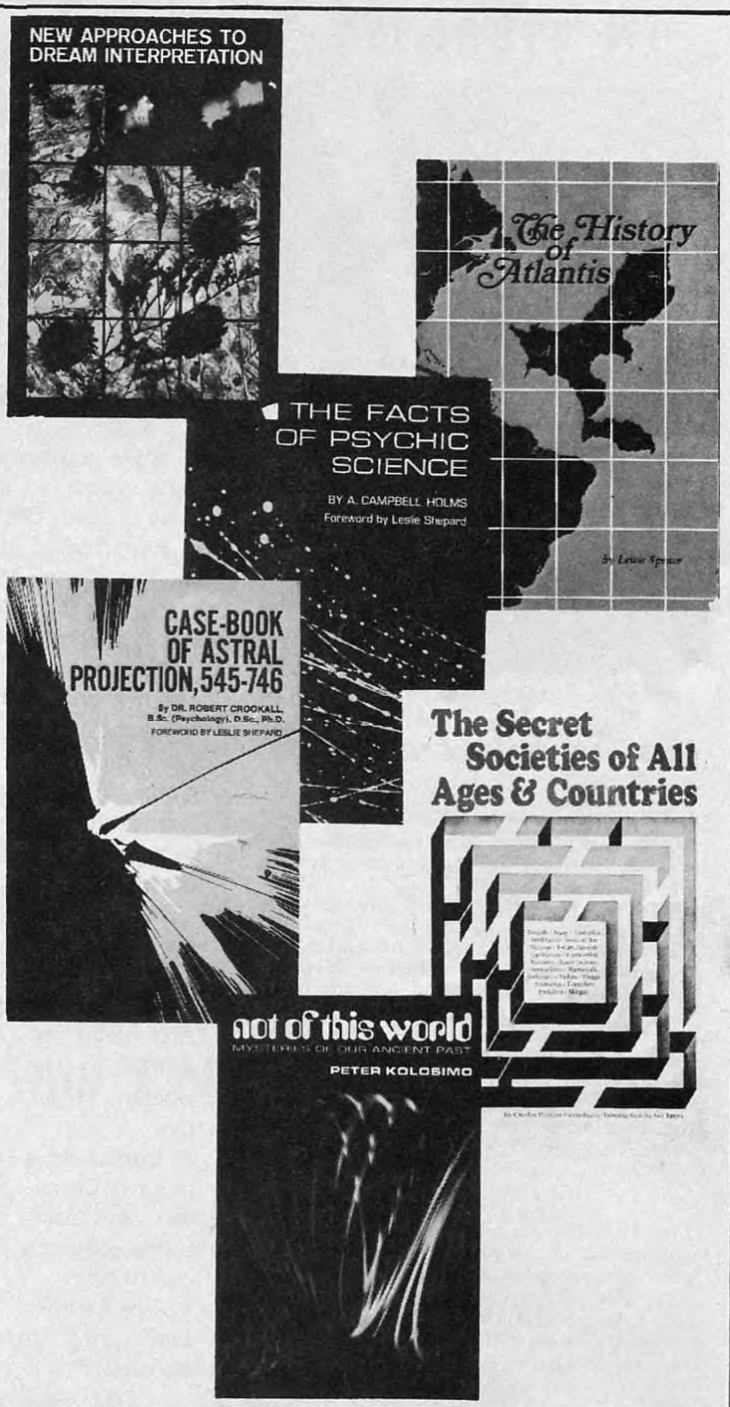
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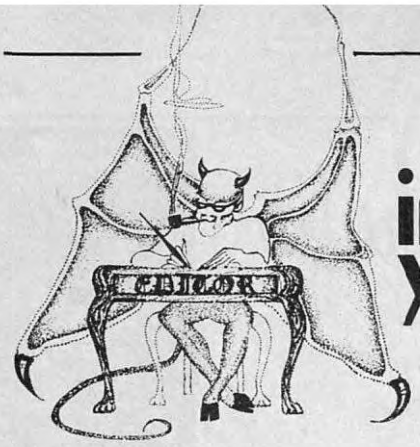
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incredibly YOURS

CHRIST IS BURIED IN JAPAN?

While stationed in Misawa, Japan, we came across an unusual landmark—the grave of Jesus Christ!

Reportedly, in 1935 Omaro Takeuchi found ancient literature which indicates that Christ had been buried in Herai, now called Shingo-mura.

According to the literature, Christ was not crucified, but, instead, He fled to Japan, where He lived to be 106 years old. In His will, discovered by a group of archaeologists in 1936, He reveals that His brother—or disciple, depending upon the translation—died in His place.

Upon escaping crucifixion, Christ fled to Siberia. Four years later He boarded a boat in Alaska and landed in Hachinohe, Japan. There He changed His name to Juria Taro Daitenku, settled in Herai, married a Japanese woman, Miyoko, and had three daughters.

Buried on a hill overlooking Shingo-mura is Christ's body and His brother's ears and locks of hair, which Christ supposedly brought with Him after the crucifixion.

For further information, consult *The Light from the East,* by Mrs. Kiku Yamane.

Ruth T. Patterson
APO San Francisco, CA

COMMON OPTICAL ILLUSION

I enjoyed Vincent H. Gaddis' "When T.V. Tunes to Another Dimension" (PROBE, May, 1975). Seeing flares of color on a black-and-white set is a common optical illusion. In pre-color days, Cincinnati station WKRC-TV experimented with flashing, rapidly changing, geometric patterns on the screen. Viewers saw colors in the patterns. Similarily, flickers of color can be seen on a black-and-white set if one watches the video "hash" of an unassigned channel.

Some of the other effects mentioned may have been caused by an electrical overloading of the set. This could cause an image on the screen to be "etched" onto the phosphorus coating inside the picture tube. Such pictures are rarely permanent, and usually fade out after a few hours or days.

George Wagner
Fort Thomas, KY

EMA MOTOR, FOR REAL OR A HOAX

Whatever happened to the EMA motor Jack Scagnetti mentioned in his article (PROBE, June, 1973)? Is this ingenious machine for real or a hoax?

I am wondering why I have heard nothing of this great invention—seemingly a perpetual motion machine—from any source other than your magazine. Has the project been destroyed by someone? It has now been 21 months since you reported on the prototype. Because the article did not suggest any problems in its development, I would think by now it would be in production or, at least, proven by testing careful enough to satisfy the news media and to make headlines.

Bob Swanson
Spokane, WA

PSYCHIC MUST SHARE BLAME

When Mr. Ferguson speaks of the good, proven psychics being swallowed up by the scientists and the wealthy (PROBE, March, 1975), he knows what he is talking about. The psychic also must share the blame. He could refuse to have all his time taken up with the influential people.

Also, so many of the scientists and investigators romp on any kind of instruction to develop the psychic.

These fine people say not to take any instruction from some organizations (except theirs, of course) and I have heard it said that all this teaching should be free of charge. Well, I don't see these people coming to the boondocks to give free instruction. I know a couple hundred people right here who would sign up today if it was offered to them.

We have a study group that is trying to obtain proof in psychic work, but, without the leadership of those with the proven ability, it is kind of like the blind leading the blind. I know a psychic has to eat and have the material things of life, but could we find just one or two who would share their talent with the not-so-wealthy? If a T.V. producer could be encouraged to produce a monthly, one-hour show with facts, not a bunch of hogwash, it would inform the people who are hungry for knowledge and truth.

Mrs. F. Brown
Odessa, TX

KNOWLEDGE IS POWER

Knowledge is power, and Mr. Ferguson has the psychic scene well described in a very neat package.

Knowledge is bought, stolen, suppressed and corrupted by those in power to stay in power; thus it shall ever be.

We thank whatever gods that be for our power to pursue knowledge; our search for the truth shall set us free.

R.H. Magill
Long Beach, California

OFFERS NEW THEORY FOR PRE-BIRTHDAY TROUBLES

I have learned that people have a rough time three months before their birthday, not because the sun is square to their natal sun, but because the sun at that time opposes the sun of their conception.

I learned this by reflecting upon the fact that at the time of six months of pregnancy there is difficulty and sometimes danger to the unborn child. It would not be possible that this difficulty occurs because the sun is then square to the natal sun which the child will later have. It must occur in relationship to reality, not futurity.

Therefore, when Saturn, for example, makes life unpleasant for us from a position three months before our birthdays, it is because Saturn at that time is opposing the sun of our conception.

As far as I have been able to learn, this law of the universe has never been stated before. The unpleasantness provoked by a supposed square three months before our birthday is far greater than any unpleasantness which may seem to occur three months after the birthday. This should make it plain that the much milder distresses of the latter date could easily be traced to other conditions if we were not so sure that it is due to a "square" of the sun.

Norman Lewis
Lake George, N.Y.

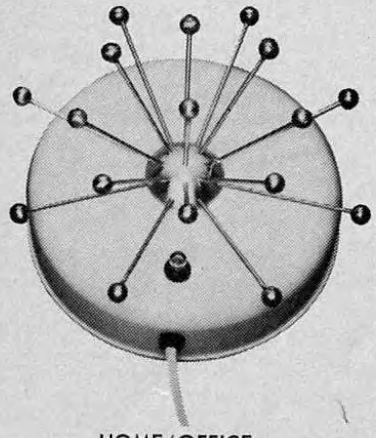
REQUEST FOR INFORMATION ON CULT

I have just finished reading your magazine, PROBE THE UNKNOWN. I thoroughly enjoyed the issue and I feel it shows great promise for future reading.

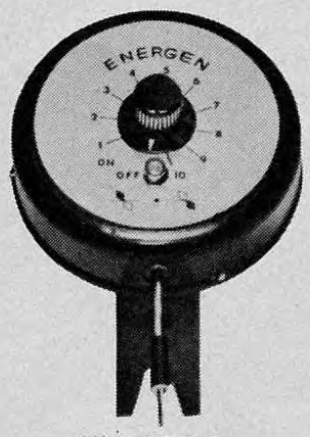
My letter has to do with my request for information about a cult called "SUBUD." This originated in Indonesia about 1935, and has since spread slowly throughout the world.

I was wondering whether you would

(Continued on page 66)



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Astral Projection– JOURNEY OUT OF THE PHYSICAL BODY

Do we have a secondary body vibrating on a different plane? Can we separate this astral body from the physical? PROBE investigates.

by Alan Vaughan

In every age and culture, individuals have reported the strange experience of seemingly leaving their bodies (often during sleep) to visit faraway places. Formerly, psychologists assumed this out-of-body experience (OOBE) is just hallucination. But now, parapsychologists are luring this exotic phenomenon–hitherto called astral projection–into the laboratory and are coming up with solid statistical and physical evidence indicating something very real occurs. Yet, they're not too sure exactly what it is.

With the currently rising interest in psychic and occult phenomena, reports of leaving the body, often during illness or accidents, are turning up everywhere. For instance, the *National Enquirer* now runs a weekly series on OOB experiences and shows no sign of running out of material. A typical case might involve an individual under anesthetic who observes his operation and later recalls conversations between the doctors and nurses. Patients have reported that, while in this state, they saw Christ, or, more commonly, deceased relatives and friends who told them they must return. Dismissing this as "products of delirium," psychologists don't bother to investigate further.

But, at the American Society for Psychical Research in New York, they are having "fly-ins." The ASPR's director of research, Dr. Karlis Osis, has set up a test situation in his office, and invites anyone who claims to have OOBEs to "fly-in" and describe the set up. Dr. Osis has now tested about 100 persons on long-distance "OOBing" (as he calls astral projection). "In spite of careful selection," stated Dr. Osis, "about 85 per cent of those who tried the experiment showed no awareness of the stimulus objects or persons in the target area, although generally they believed they had seen them. In most cases, the introspective reports proved to be totally self-deceptive." Dr. Osis noted that the vast majority of spontaneous OOBE reports have nothing to do with the real thing.

Yet those 15 per cent who *did* seem to have real OOBEs, inspired the ASPR's sophisticated, laboratory-testing program investigating exactly what happens when a talented subject psychically zeros in on a complicated target. The subject, Ingo Swann, a successful New York artist, says from past lives he has "rehabilitated" this ability to go out of the body through Scientology. As a child, Swann had a spontaneous experience while under anesthetic. Seemingly hovering above his body, he spied the doctor putting the excised tonsils aside. Later, when he awoke, Swann demanded them as a souvenir. While growing up in the high mountains of Colorado, young Swann amused himself by leaving his body to follow veins of ore through the mountains–a childish pursuit which no one took very seriously until now.

In the ASPR laboratory, Swann was hooked up to an encephalograph which recorded his brain waves. Overhead, in a box fastened to the ceiling, was a collage. Remaining awake, Swann with sketch pad in hand, attempted to copy what his projected consciousness seemed to be seeing. There were eight such attempts, each using a different target–all of which were unknown to Swann. A psychologist then attempted to match Swann's drawings to the targets. There were eight "direct hits"–against odds of 40,000 to 1.

In his new book *To Kiss Earth Good-Bye*, Swann relates some of the difficulties of this extraordinary experiment: *"I was once . . . trying valiantly to perceive what was in the box, but the blackness I usually confronted did not subsequently resolve into the remote vision expected of it. Trying to figure out why everything 'looked' extraordinarily black, I 'floated' into the box itself (I was only supposed to peer through the aperture) and perceived that the*

Photo by Robert Brecko Walker



small light used to illuminate the interior targets was not on.

" 'The goddamned light is out over the target,' I shouted, eager to catch the researchers in their inexpertise, as they were usually gleeful to catch me at a good failure.

" 'Impossible,' came the reply.

"Nonetheless, I stuck to my perceived response. When the trial was completed, a tall ladder was procured. When the target monitor clambered up it, he found that the light was not on."

The brainwave patterns, incidentally, showed a consistent, if puzzling, effect when Swann was "exteriorized"—a decreased voltage in the visual, occipital region.

Skeptics conjecture Swann is not really going out of his body at all, but is merely using clairvoyance. One way to distinguish OOBE from clairvoyance is to have the astral body *do* something physical when it gets to its distant target location. Swann did just that for Dr. Gertrude Schmeidler of New York's City College. He could, on command, make a distant thermister, (a graphite thermometer) sealed in a vacuum cannister, become either hot or cold. At last, some physical evidence.

Another experience in California not only provided physical evidence of OOBing, but also amazed the Nobel laureate physicist witnessing it. Swann was visiting Stanford University with staff from the nearby Stanford Research Institute (SRI). He was shown a prize physics instrument—a Quark Detector. The device has a superconducting shield which prevents any known form of electromagnetic impulses, except those from quarks, from disturbing the sensitively generated wave. Quarks are theoretical atomic subparticles that have never experimentally been detected. For two years, the Quark Detector had quietly sat there, unperturbed. The designer (the Nobel prize-winner) was astonished when Swann "exteriorized," went inside, and described some of the inner workings. Precisely at that moment, the detector showed perturbations. As Swann explained the procedure a few minutes later, the instrument started acting up again.

The problem is, did he actually go "inside" that superconducting shield or did he *merely* make the indicator move?

Swann's unusual abilities inspired a rigorous research program conducted by physicists Harold Puthoff and Russell Targ at the prestigious Stanford Research Institute in Menlo Park, CA. They reported on Swann's ability to describe geographical locations accurately and in detail, when he is given only precise latitude and longitude coordinates. Swann was often more accurate than SRI's maps were, as his conversation with the experimenters shows:

"One day, one of the distant targets, selected blindly by the experimenters, turned out to be what they thought was the center of Lake Victoria in Africa . . . The conversation which followed went something like this:

"Swann: 'For the first time, I actually have a sensation of moving through space, over a body of water, and landing on what seems to be land. I'd say this coordinate refers to a piece of land to the east of a large body of water.'

"Experimenter: 'No, that would not be correct since the coordinate we gave you is actually in the middle of Lake Victoria.'

"Swann: 'Goddamn it, I don't believe it. Where the hell is a good map?'

"Since the SRI library did not yield one, out we went to a bookstore to purchase the Times Atlas of the World. *Everyone was chagrined and amazed to discover that the exact coordinate given in the experiment actually referred to the peninsula jutting out into Lake Victoria just east of Ukerewe Island—in fact, exactly where the psychic perception said it was."*

Another former SRI subject is Patrick Price, formerly a Southern California police official. Now, after demonstrating his OOBE abilities, Price is president of Princess Coal Company in the East, where he keeps a "remote" eye on coal veins. Last fall, the prestigious journal, *Nature*, published accounts of experiments conducted with Price. Provocatively, like Swann, Price claims his "exteriorizing" abilities were developed through Scientology.

The SRI physicists, Puthoff and Targ, carefully designed their experiments with Price to exclude the possibility of the experimenter's cheating. While Price was seated with one experimenter in a shielded room at SRI, the other experimenter was given a randomly selected target place, to which he drove and recorded descriptions. Price then attempted to describe the location both verbally and pictorially. Typical targets were Stanford University's Hoover Tower, the Redwood City marina, and a drive-in theater.

Since Price's descriptions contained inaccurate as well as correct statements, transcripts of his nine target descriptions were compared by five independent judges. The odds against chance were to the order of 1,000,000 to 1. However, some of the targets were direct hits—Price mentioned the Hoover Tower when, in fact, the experimenter was at the Hoover Tower. Price, of course, had no prior knowledge of which targets might be used.

Puthoff and Targ conservatively concluded, "A channel exists whereby information about a remote location can be obtained by means of an as yet unidentified perceptual modality," which otherwise they call "remote viewing."

Since then, they have tried this experiment with many other subjects. To their surprise, they find that nearly everyone who tries it seems to be successful—even the skeptics. This may indicate that most individuals have a latent ability for "remote viewing" and need training no more elaborate nor special than practice.

Other laboratories have had success with OOBE subjects. Blue Harary, a Duke University student, was able to describe remote locations while at the Psychical Research Foundation's Durham, N.C. laboratory. By first meditating to "cool down" his bodily functions, Harary is often able to project his consciousness to the target room, not only to describe what he "sees" there, but also to affect his pet kitten. Dr. Robert Morris, who designed this ingenious experiment, placed the kitten in a cage, then monitored its movements. Ordinarily, the kitten would restlessly pace across several squares of the cage's measured surface. Yet when Harary claimed he projected there, the kitten relaxed and stayed in one place.

The first OOBE experiments were done at Duke University by Dr. Charles Tart, now at the University of California, Davis. A Duke co-ed, whom Tart calls Miss Z, wired to an electroencephalograph, for several nights tried "astrally" to leave her bed at the sleep laboratory. Since her spontaneous OOBEs happened only when she was asleep, Tart asked her to wake up if she were able to project herself to the ceiling, where a five-digit number was concealed. Finally one night, just after a peculiar brainwave effect had registered—an effect seen each time she claimed an OOBE—she woke up and shouted out the target number: 25132. The odds against this occurring are 100,000 to 1.

Tart did additional experiments with Virginia businessman Robert Monroe, author of *Journeys Out of the Body*. Since Monroe also must be asleep before his OOBEs commence, his experiments were also done in a sleep laboratory. Although Monroe was unable to "see" the five-digit number, he successfully

(Continued on page 57)

"What happens to the body when the 'astral self' leaves?"

WERE HUNDREDS OF CATTLE KILLED AND SURGICALLY DISSECTED BY UFONAUTS?



Cattlemen, veterinarians and government investigators are mystified by these bizarre mutilations.

By Hayden C. Hewes

Photos courtesy Hayden C. Hewes

As you drive through the small, quiet town of Atoka, Okla., you cannot help but wonder what secrets the town may hold. My presence in Atoka was prompted by an unexplained animal mutilation and the possible presence of an unidentified flying object.

Enroute to the bizarre incident, I could not help but think back on another unexplained killing which occurred 78 years before in LeRoy, Kans.

A prosperous and prominent farmer, Alexander Hamilton was a member of the House of Representatives. He stated in a sworn statement dated April 21, 1897:

"Last Monday night (April 19) about 10:30, we were awakened by a noise among the cattle. I arose, thinking that perhaps my bulldog was performing his pranks, but, upon going to the door, saw, to my utter astonishment, that an airship was slowly descending upon my cow lot about 40 rods (660 feet) from the house.

"Calling my tenant, Gid Heslip, and my son, Wall, we seized some axes and ran to the corral. Meanwhile, the ship had been gently descending until it was not more than 30 feet above the ground, and we came to within 50 yards of it.

"It consisted of a great cigar-shaped portion, possibly 300 feet long, with a carriage underneath. The carriage was made of glass, or some other transparent substance, alternating with a narrow strip of some material. It was brightly lighted within and everything was plainly visible—it was occupied by six of the strangest beings I ever saw. They were jabbering together but we could not understand a word they said.

"Every part of the vessel which was not transparent was a dark-reddish color. We stood mute with wonder and fright. Then some noise attracted their attention and they turned a light directly upon us. Immediately on catching sight of us, they turned on some unknown power, and a great turbine wheel, about 30 feet in diameter, which was revolving slowly below the craft, began to buzz and the vessel rose lightly like a bird. When about 300 feet above us it seemed to pause and to hover directly above a 2-year-old heifer, which was bawling and jumping, apparently fast in the fence. Going to her, we found a cable, about half-inch in thickness and made of some red material, fastened in a slip knot around her neck and going up to the vessel from the heifer tangled in the wire fence. We tried to get it off but could not, so we cut the wire loose to see the ship, heifer and all, rise slowly, disappearing in the northwest.

"We went home, but I was so frightened I could not sleep. Rising early Tuesday, I started out on my

horse, hoping to find some trace of my cow. This I failed to do, but coming back in the evening found that Link Thomas, about three or four miles west of LeRoy, had found the hide, legs and head in a field that day. He, thinking that someone had butchered a stolen beast, had brought the hide to town for identification, but was greatly mystified in not being able to find any tracks in the soft ground. After identifying the hide by my brand, I went home. But every time I would drop to sleep, I would see the cursed thing, with its big lights and hideous people. I don't know whether they are devils or angels, or what; but we all saw them. My whole family saw the ship, and I don't want any more to do with them."

It may be nothing more than coincidence, but two days prior there were reports of an "airship," described as "cigar-shaped with blinking lights" colliding with the tower of a Judge Proctor's windmill, located several hundred miles south of Hamilton's ranch. A terrific explosion scattered debris and the pilot's remains over several acres.

The following morning, the *Dallas Morning News* stated, " . . . his remains are badly disfigured, enough of the original has been picked up to show that he was not an inhabitant of this world." (PROBE, DEC. '73)

The first recent report of a mutilated animal came November 13, 1974, from Texas. Now, more than 50 mutilations have been reported in 12 rural counties surrounding the Dallas metropolitan area.

The Atoka incident brings to mind one of the most famous UFO cases in history. It involves, ironically, the mutilation of a horse. An avalanche of information has been published on the mysterious death of the 3-year-old Appaloosa, "Snippy."

After I conducted a four-month investigation in conjunction with Oklahoma City Radio Station KOMA, the incident still remained unexplained.

The horse's body was found on September 9, 1967, by Harry King. King stated, "When I first found the horse, the right side of the head and the top of the neck was bare. There was a little bit of flesh on the left side, but very little. Otherwise, the head and neck was just like a skeleton, and the meat was cut right to the shoulders."

When asked how long the horse had been dead, King said, "Well, when I found it, it had been dead two or three days. There was no blood there. There wasn't anything to show what had happened to the flesh on the horse's neck." A month later, a pathologist and blood specialist from Denver arrived, and, insisting upon anonymity, performed as much of an autopsy as he could on the animal which had been dead for a month. He concluded that the vital organs were missing, and he was puzzled by the absence of fluid in the brain cavity and spinal column.



Was Snippy killed by alien beings? Mrs. Berle Lewis, owner of the animal, said she sincerely believes the horse was killed by alleged inhabitants of a flying saucer.

Many theories as to what actually happened have been advanced. Some contend the horse was hit by lightning, while others speculate the animal was captured, tied, hoisted up by its rear legs and dipped head-first into a vat of acid.

Still others, with equal sincerity, suggest an animal attacked the horse and devoured the head and neck flesh. Yet, according to experts on animal behavior, such conduct is contrary to the normal eating pattern of *any* wild species. Upon killing, or finding a dead animal, predators eat the fleshy portion of the carcass (abdomen, hind quarters)—not the head or neck. During a taped interview, King stated that he, an experienced hunter, found no evidence of the prior presence of any animal in the area where he found the horse. No portion of the horse had been devoured by predators prior to the autopsy.

Too many questions remain unanswered. What of the positive radioactivity count taken by Duane Martin of the Forestry Service?

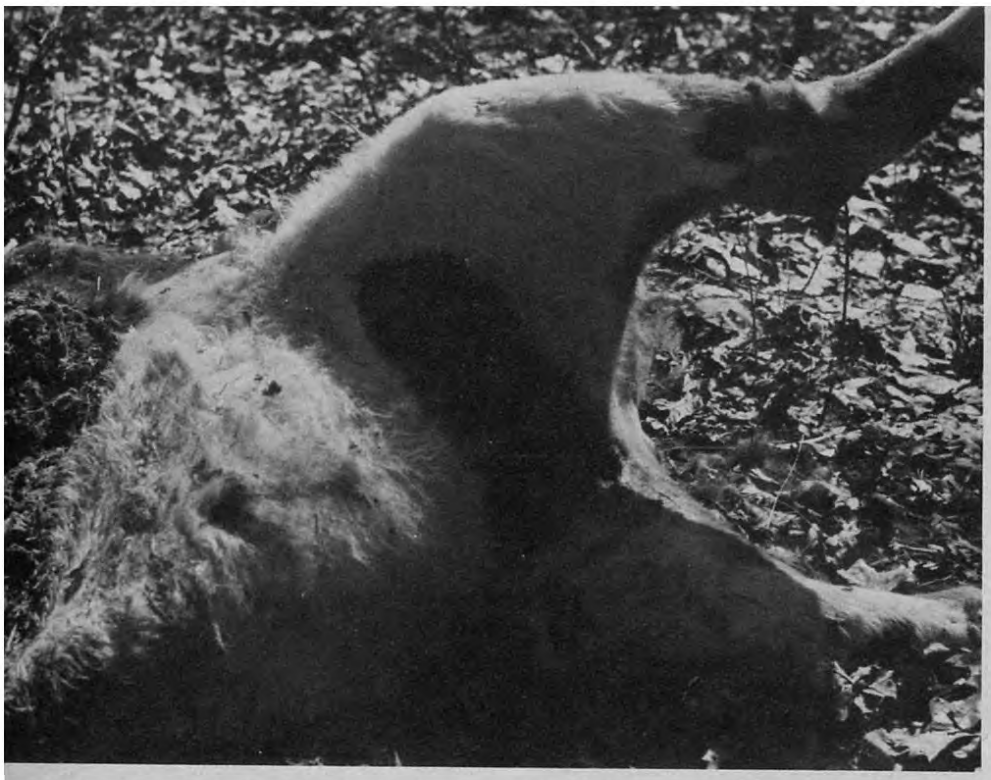
As we arrived in Atoka, I remembered the area was only 40 miles to the northeast of the site of another investigation of the bizarre. An epidemic of UFO sightings broke out in Hartshorne, Okla. During a nine-month period, 104 residents reported seeing the objects. Again, the UFOs were described as "cigar-shaped, 40-50 feet across, with flashing lights."

At that time, I personally tape-recorded interviews with 28 witnesses, including the police chief and the Hartshorne postmaster. In many instances, the crafts were sighted flying at treetop altitude. Radioactivity was detected at one landing area. But, when two Oklahoma State Department of Health nuclear physicists, Coleman Smith and Mike Conlon, employed highly sophisticated instruments, the readings were negative.

A few years later, a prominent rancher in eastern Oklahoma lost several head of livestock under circumstances never fully explained. Once again, the skin was "rolled," or "peeled," off the carcass and the meat, eaten. Consulting veterinarians and ranchers had never seen anything like it.

Back to the present. Arriving in

(Continued on page 60)





QUITE INEXPLICABLY, barbed wire hung from the upper branches of this tree, 30 feet from the cow carcass (opposite). Phantom butchers cleanly removed the udder (above), heart and tongue (below) from their bovine victim. Found seven years before in Alamosa, Colo., were the remains of the 3-year-old Appaloosa horse, Snippy (right), perhaps the most famous victim of the mysterious livestock mutilators.



TABLE LEVITATION

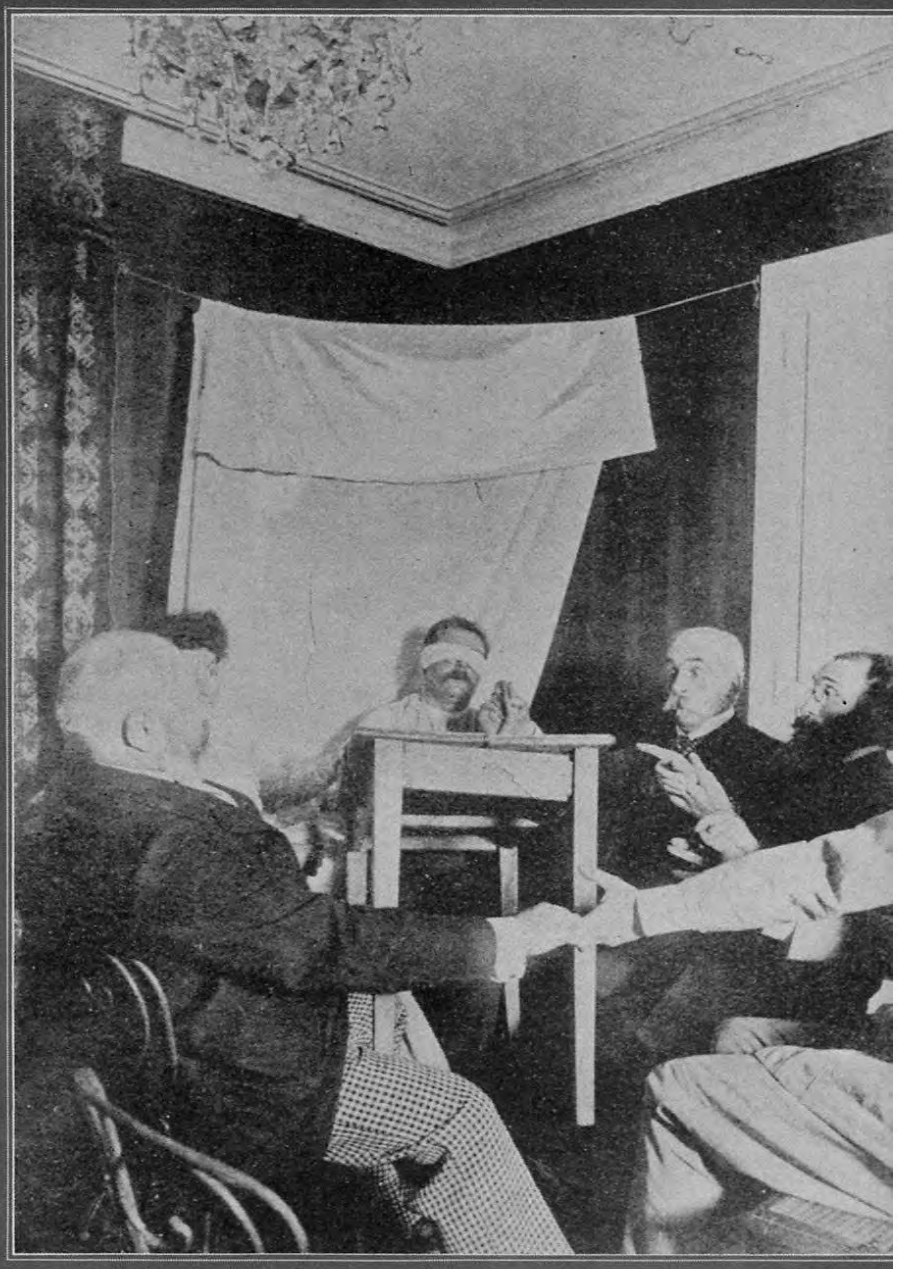
Long dormant, the art of levitating tables by psychic means returns to popularity as science takes a new look

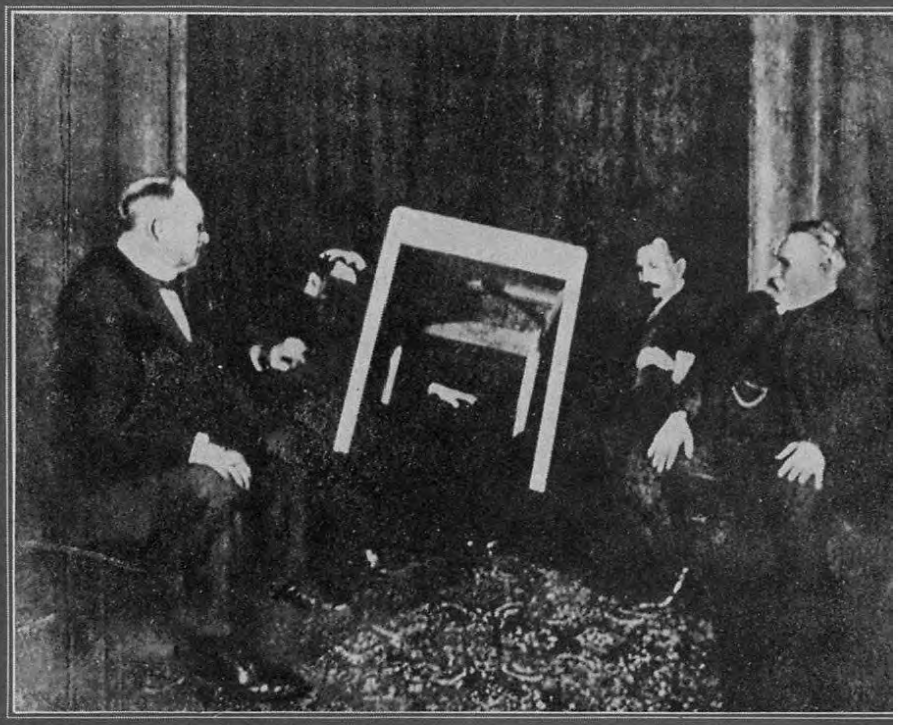
By D. Scott Rogo

Psychokinesis is that ability of the human mind to affect its own environment without the use of known energy. PK can be manifest by influencing the fall of dice, help in the rejuvenation of damaged organs (psychic healing), or even move a stationary object. This last claim has fascinated both parapsychologists and the public for decades.

Why did table levitation become so much the *piece de resistance* of the seance room? The answer to this question becomes evident after a brief look at the history of psychical research. The scientific investigation of psychical phenomena was a direct outgrowth of the Spiritualist movement, a religion which preached that man could communicate with the dead in a variety of ways. Spiritualism itself was born when John Fox, his wife and two daughters, Kate and Margaret, became the center of public attention after a haunting-type phenomenon broke out in their small New York house in 1848. Gradually, Kate and Margaret learned they could communicate with the "entity." It would "rap" (raps are the loud, percussive blows to walls and elsewhere which precipitate during hauntings and poltergeist activity) in coded answer to their simple questions. Later, both girls merely sat at a table and these raps were heard. Eventually, the table itself would begin to jump and, finally, levitate.

Sitting around a table, hoping it would whisk about, became a favorite parlor game of the period. Sitters would place their fingers on the table, and soon it would be prancing about, to the astonishment of the guests. Table-turning, as it was called, was indeed striking, but many of the effects undoubtedly, were explainable. When several people place their fingers on a light table, they subconsciously push it. These slight and almost imperceptible



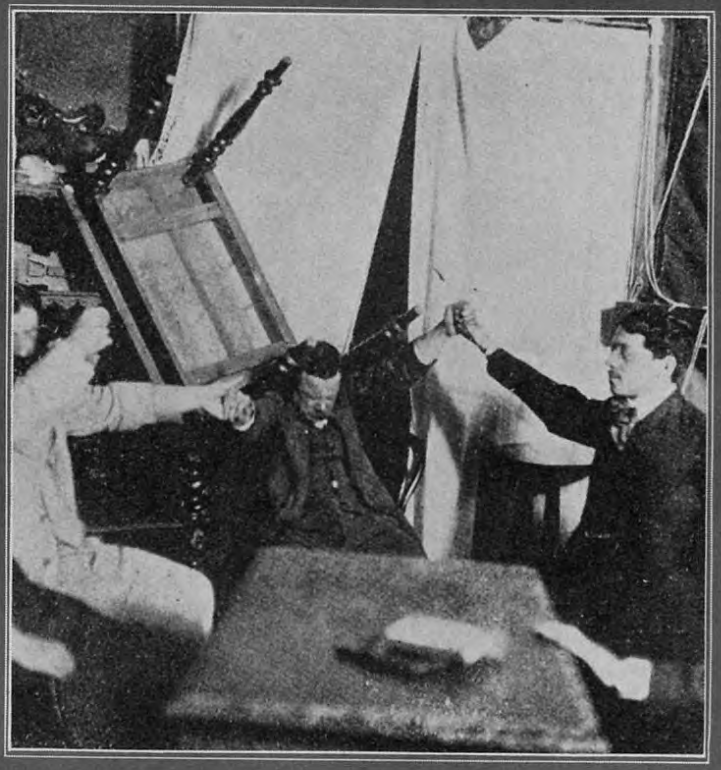


PROBE PRESENTS A UNIQUE COLLECTION OF TABLE LEVITATION PHOTOGRAPHS

THROUGH THE COURTESY of D. Scott Rogo, PROBE offers this section of rare and unusual photographs. All of these photographs were originally taken in either a totally dark or only dimly lit room. Italian medium Auguste Politi astounded witnesses (opposite, above) when he levitated this table. This completely levitated table obscures its levitator, the great Italian medium Eusapia Palladino. Bound medium Carancini (above) is caught faking a table levitation, using his head and neck to lift the table. Carancini, the controversial Italian medium, levitates tables (below, right and left) without charges of cheating.







pressures become rampant, and soon the table is indeed bouncing about, even if the sitters are unaware of their own motions.

To demonstrate this, Michael Faraday, the famous scientist, invented a false table top to be placed upon the table itself. He found that, during table-tilting, the top moved, while the table beneath did not. This proved the false top was being pushed physically, psychic forces had nothing to do with it.

But, when the table actually levitated, it was quite another matter! These levitations were actually observed and controlled by two European scientists, Count Agenor de Gasparin (1810-71), a Frenchman, and Marc Thury (1822-1905), a physics professor at the University of Geneva.

Gasparin used a round, oak table, thirty-two inches in diameter, rested upon a three-legged central column. The sitter lightly placed only his fingers on the table. After about 10 minutes, the table began to spin and, finally to levitate, even when a heavy weight was placed on it. The following is taken from Gasparin's own records *(Des Tables Tournantes):*

"Someone proposed the experiment which consists of causing a table to rotate and give raps while it has on it a man weighing say 190 pounds. We accordingly placed such a man on the table, and the 12 experimenters, in chairs, applied their fingers to it.

"The success was complete: the table turned, and rapped several strokes. Then it rose up entirely off the floor in such a way as to upset the person who was upon it."

After hundreds of such observations, Gasparin came to several conclusions about the nature of table levitations: certain people inhibit the levitation; the experiments cause fatigue in the experimenters; the table can levitate spontaneously without anyone touching it; the levitations are caused by some mysterious force within the human organism. Employing this theory, Gasparin turned from the common explanation of the day—the movements were caused by spirits of the dead.

Marc Thury's records and observations were similar to Gasparin's. Like the Frenchman, Thury, working with a group of friends, tried to induce table-turning and levitation. He adopted the theory that the human organism contains a force; he called it the *psychode,* which could leave the body and produce the table movements. However, unlike Gasparin, he felt discarnate entities might also be able to use this force to levitate tables.

The observation that groups of people could eventually levitate tables was only one-half of the picture. The other half consisted of experiments in table levitation by individual mediums. This phenomena itself is two-sided—genuine and fraudulent.

Famous mediums, such as D.D. Home, were famous for their displays of telekinesis, including table levitations. But, only later did the scientific establishment begin to investigate, document and photograph table levitations. The primary catalyst for these inquiries by organized science was one medium, Eusapia Palladino (1854-1918).

Palladino was the most celebrated and tested medium of her day. Her supporters included the prominent scientists Cesare Lombroso, the father of criminology; Charles Richet, the Nobel prize-winning physiologist, and Camille Flammarion, the astronomer. Even Mme. Curie had her share of seances.

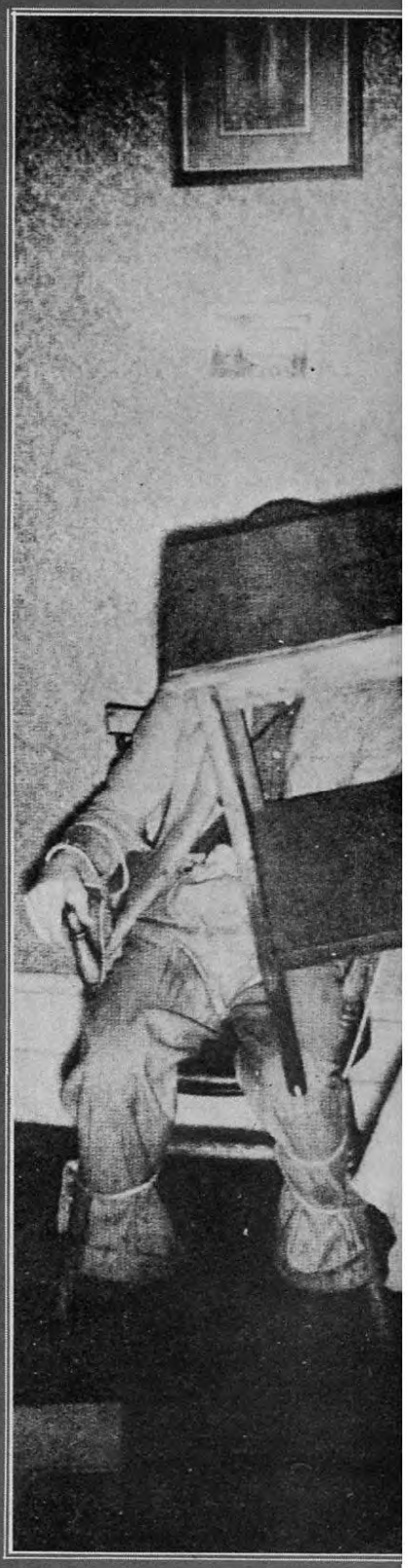
Palladino's abilities spanned a rather incredible range of phenomena—telekinesis, levitation, visual apparitions in the seance-room, lights, and breezes. The standard seance included levitation of the wooden table around which she and the experimenters sat. The sittings were usually held either in darkness or dull light, but Palladino gave the experimenters every opportunity to make sure she was controlled. Her hands and feet were held, or even tied, and the levitated table often remained suspended for a lengthy duration before it fell back to the floor. This gave experimenters plenty of time to check the position of her feet.

The following is a extract from one collaborator's report on a series of experiments held in Paris in 1898, with Camille Flammarion, Charles Richet and others presiding. Before each sitting, Palladino was searched for any apparatus which she could use fraudulently during the sitting. As the writer noted, levitation was procured during this particular seance, held in *full light.*

"We sit around a rectangular table of white wood, the common kitchen table . . . I am then placed at the right hand of Eusapia, and also against the curtain. M. Mathieu and myself each hold a hand of the medium resting upon his knee, and, furthermore, Eusapia places one of her feet upon ours. Consequently, no movement of her legs or arms can escape our attention . . .

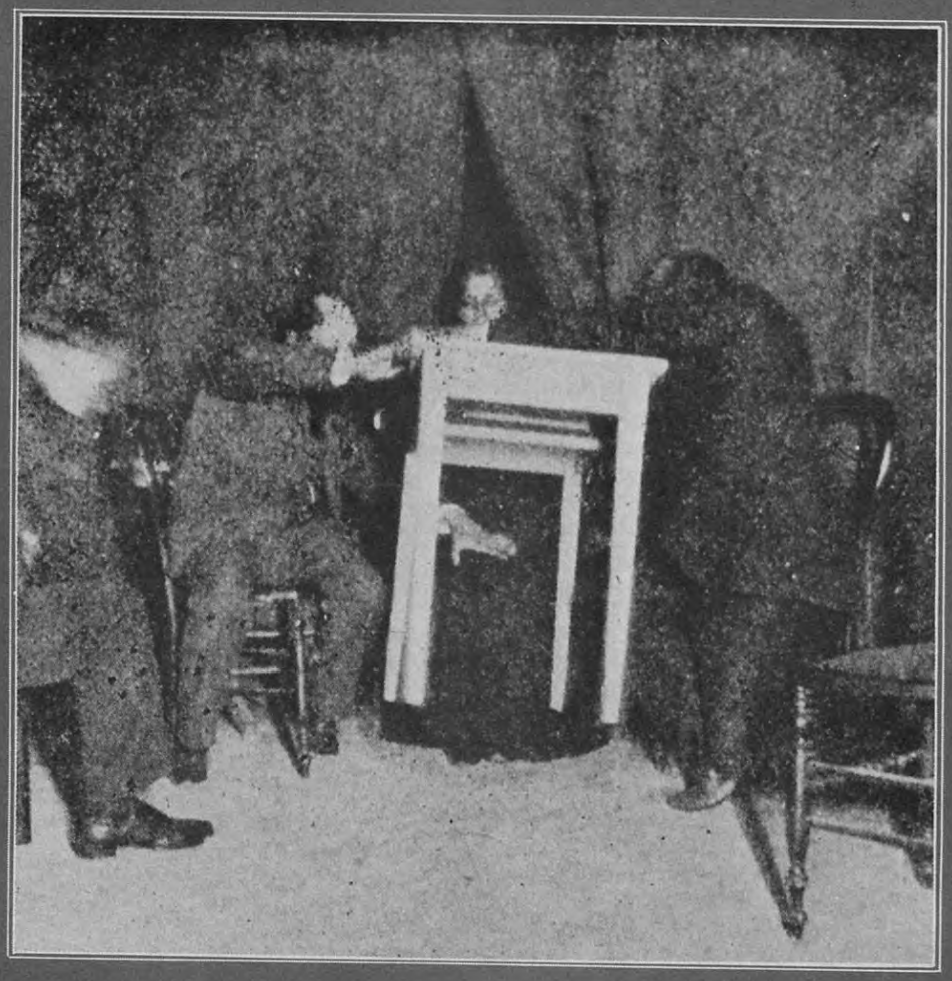
"We rest our hands on the table. In a few moments, it begins to oscillate, stands on one foot, strikes the floor, rears up, rises wholly into the air—sometimes 12 inches, sometimes eight inches, from the ground. Eusapia utters a sharp cry, resembling a cry of joy, of deliverance. the curtain behind her swells out, and, all inflated as it is, comes forward upon the table. Other raps are heard on the table and simultaneously on the floor at a distance of about 10 feet from us. All this in full light."

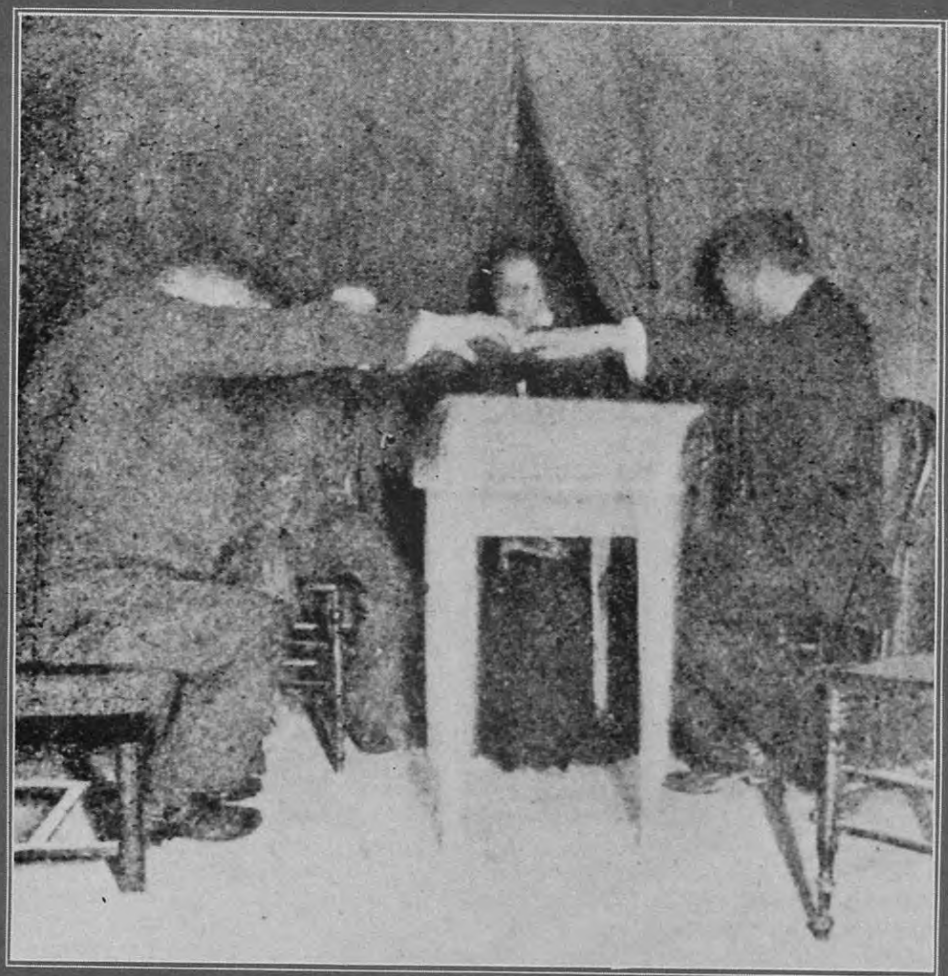
Despite these observations, the question of fraud was still debated, since



ENGLISH MEDIUM JACK WEBBER defies restraining ropes to levitate a table (below), much to the amazement of others present. Eusapia Palladino (right, above), restrained by two large men, manages to levitate this standard white kitchen table. The same table (right, below) returns to the floor a few minutes later. All the while, witnesses continue to hold the hands and legs of Palladino.







there were numerous ways to stage table levitations. If the sittings were in the light, one could affix a small nail to the side of the table. When the hands were placed on the table, the medium could catch the nail with a loosely fitting finger ring and lift the table. In the dark, the medium could evade the foot control and use her foot or knee to prop up the table. Or, she could use a more popular instrument of fraud—the neck. While her arms and feet were being held, she could bend down under the table and lift it up.

While Palladino was undoubtedly genuine, she would also cheat if given the opportunity. Sometimes the trickery was performed unconsciously while she was in trance. On other occasions, however, it was most painfully deliberate. In 1908, the Society for Psychical Research in England sent a special team of investigators to make a conclusive report on Palladino. All three, Everard Feilding, Hereward Carrington and W.W. Baggally, were seasoned investigators and authorities on fraud. The team used a handy device called "the stocks" to test her table levitations, which occurred prolifically during their several sittings. The device featured inverted cones, fastened to the floor and to each other. Into these cones went the legs of the table. Thus, Palladino could not wedge her foot or knee under the legs or frame of the table.Despite this control, the table levitation continued, lifting the table legs out of the stocks.

While research with Palladino attempted to verify the genuineness of table levitation, work conducted just before that with another medium, Kathleen Goligher, tried to ascertain something of the nature of levitation and the force which induces it. Kathleen Goligher was a young Belfast woman and the principle psychic for a mediumistic circle composed of members of her family. Between 1914 and 1920, Dr. W.J. Crawford, a professor of mechanical engineering, studied the table levitations with the circle and authored three books about the levitations, *The Reality of Psychic Phenomena* (1916), *Experiments in Psychical Science* (1919) and *The Psychic Structures at the Goligher Circle* (1921). The seances were held in dim light, either at his own home or at the Goligher's.

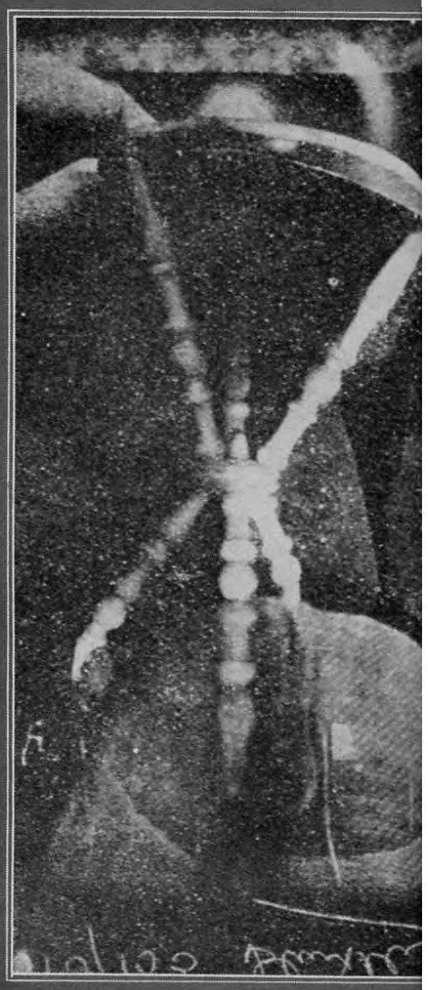
Crawford made many discoveries about levitation. His primary finding pertained to the relationship between the medium's weight and the table levitation. When the table levitated the medium gained poundage equal to the weight of the table—it was as if she physically held it! When pressed downward, the table felt as though it were floating on an elastic surface. When Crawford placed his hand at certain points *between* the medium and the levitated table, the table dropped to the floor. This once more indicated the existence of an invisible link between the psychic and the table. From these observations Crawford developed his *cantilever* theory—during a levitation, a rod of psychic substance leaves the medium's body horizontally, ultimately contacts the floor beneath the table, then projects upward, bracing itself to the medium and the floor. This explained why it was often impossible to press the levitating table back to the floor. In fact, on some occasions, people could actually sit on the levitated table without disrupting its uncanny suspension. Crawford also found when too much pressure was placed on the table, the medium would topple over.

Finally, Crawford placed powdery substances on the floor. After the seances, he could then trace the motion of these cantilevers by the tracks left on the floor. Sometimes traces of the powder would be found *inside* the medium's clothing. Unfortunately, Crawford committed suicide after a nervous breakdown in 1920, ending these experiments. But, Kathleen Goligher did give a few sittings to other investigators as recently as the mid-1930s.

The next medium tested under "fraud-proof" conditions was Stella C., as she was called in the report published by her English experimenter, Harry Price. In 1923, Price discovered Stella C. during a chance conversation with her on a train. Because Stella had reported some encounters with physical phenomena, Price was eager to test her at his own laboratory. During these seances, the experimenters recorded vacillations in the room's temperature, telekinesis (of objects in sealed cages) and table levitations. For some experiments, Price used a special fraud-proof table. This table was, in fact, a double table. One table fit within the other, with the two tabletops forming one continuous, level surface. The space under the table was blocked by the wood strips which connected all of the outer table legs. Under the top of the inner table was a shelf surrounded by gauze. The top held a securely fitted trapdoor which could be opened only from within the gauzed-in enclosure *under* the tabletop. Nonetheless, this door was opened by Stella's PK.

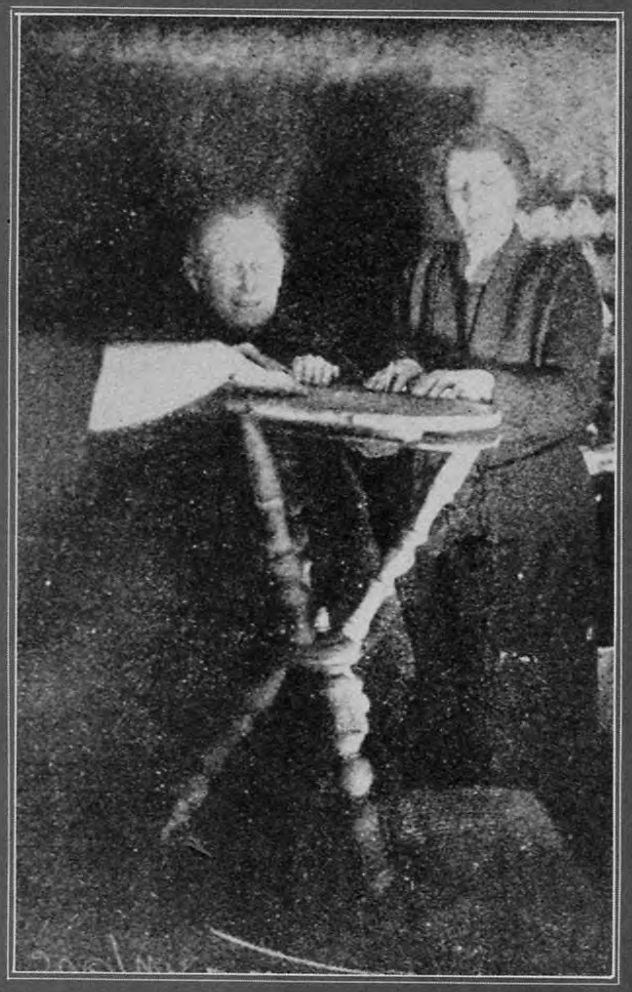
As for the table levitations themselves, (using a more conventional table) these were very common. As Price records in his book *Stella C.*, "Very soon after the sitters had taken their places, and the musical box had been started, the 'Slade' table (a writing table weighing 43½ lbs.) gave several 'shivers,' the vibrations being felt by each sitter present. During the whole of this sitting, these vibrations were present, alternating with a peculiar pulsating or tremulous effect, as if the table

(Contintinued on page 60)













THIS LEVITATED TABLE (above, left) rises out of the metal caging used to prevent participants from using their feet to fake levitation. The sooted cardboard pinned beneath the table (most visible in above, center; above, right, and below, left) kept the members of Mrs. Emma Deane's circle from lifting the table with their fingers. All of these photographs were taken at one sitting by two cameras. Medium Jack Webber (below, right), bound hand and foot, levitates this book-laden, 45-pound table.





Photos by Ed Iku

THE GANZFELD TECHNIQUE

Scientific breakthrough in ESP testing

By D. Scott Rogo

One of parapsychology's newest, yet simplest, means of eliciting ESP imagery is ganzfeld stimulation. Ganzfeld literally means "homogeneous field." Several decades ago, German psychologist W. Metzger discovered that subjects placed before a totally uniform visual field (such as a 4-foot by 4-foot white screen) which was uniformly illuminated would describe peculiar visual sensations. He then coined the term "ganzfeld" to describe the occurrence. Later experimenters found if other sense organs were also given monotonous regulation, such as white noise played into the ears, subjects reported intense imagery and even hallucinations.

The first parapsychologist to adopt this procedure in ESP testing was Charles Honorton, the man who heads research at the division of parapsychology and psychophysics, Maimonides Medical Center. In his tests, halved ping-pong balls were placed over the subjects' eyes. They then were instructed to stare into a red light placed directly in front of them. The translucent hemispheres illuminated in this way created a totally homogeneous visual field. After several minutes in this condition, subjects often report an inability to determine whether their eyes are open or closed, the color they are viewing changes and time-space orientation is altered. A continuous noise is played through ear-phones, and the subjects have no access to either visual or auditory stimulation. When they begin to form imagery, they report the mental scenes over an intercom. During the 35-minute test, an agent in another room tries to influence the subjects' imagery. In his major study, Honorton used viewmaster reels. After the test, the target reel has to be identified from a pool of four.

In his first study, Honorton employed 30 subjects, giving each one trial. By chance, only 25 percent should be able to identify the target reel; however, it was found that 43.3 percent were able to pick out the correct target. These are odds way beyond those for which simple chance could account. Of course, several subjects reported imagery strongly parallel to the viewmaster reel. Honorton reports, for example, that when the target was "U.S. Air Force Academy," the subject saw, "A giant bird flying . . . Six stripes on an army uniform, V-shaped. A face from the stripes. Now a V . . . a mountain range, snow-capped. Flying through the mountains . . . the sensation of going forward very fast . . ."

When the target was "Birds of the World," a subject reported, "I sense a large hawk's head in front of me, a profile. The sense of sleek feathers. Now it turns its head and flies away . . ."

The popularity of utilizing the ganzfeld technique in ESP testing is no better illustrated than by the fact that at the 1974 Convention of the Parapsychological Association (held in Charlottesville, Va.) seven papers were presented on ganzfeld-ESP research.

One report was by Dr. Rex Stanford of St. John's University. Instead of making the test one for telepathy as Honorton did (or *general extrasensory perception*, since clairvoyance could not be eliminated), he used a pure clairvoyant procedure. Subjects were instructed to imagine a picture in a sealed envelope used as the target. While Stanford's results were not spectacular, he did find that those subjects who *underestimated* the time consumed in the ganzfeld were more successful in hitting the target than those who overestimated the time.

Sometimes the ESP results show certain peculiarities. Adrian Parker, an English parapsychologist working towards a Ph.D. specifically in parapsychology at the University of Edinburgh, utilized a test similar to Honorton's but also used "state reports." State reports are the subjects' own subjective ratings of their altered state of consciousness. "High" state reports given by the subject means he, or she, recognized a considerable alteration from normal consciousness. "Low" state reports signify that the subject's consciousness remained relatively normal. The subject merely rates his state on a point scale (e.g. 1-4 or 1-10). Parker found that subjects who gave high state reports seemed to miss the



target consistently during the judging. That is, more frequently than chance would explain, these subjects avoided choosing the correct target. This would indicate that, for some reason, the subjects unconsciously fed themselves imagery geared *away* from the target. Called *psi-missing*, this often occurs during tests if the subject is uncomfortable with the test or with the experimenter. In other words, it is a sort of psychic sabotage of the experiment.

Not all of the ganzfeld studies trying to replicate the Honorton work have been so negligible. Dr. William Braud of the University of Houston and Honorton himself have reported confirmation.

To give the reader an idea of the typical results of ganzfeld use, I have included the following, the protocol for a seven-minute ganzfeld reported by one of my own subjects, Miss Claudia Adams; I will quote the imagery she reported during the period in which the target was sent. The target used was the viewmaster reel, "California Missions":

"I see a lot of sky, kind of whitish on the horizon and tapering off into bluer. It's almost like a feeling of a plane, being under looking at a plane . . . A dress, something about a dress, but I don't see it. Something about a wagon or a buggy or something you push . . . Steps. *There is a thing like a California type of house, lots of greenery around, but the house seems to be on two layers, and there's a chimney, definitely summer or tropical climate.* Could be that this baby buggy is in front of this . . . *There's something that's stone grey, it goes straight up.* Goes straight up in the form of, it's a rock, but it could be a structural sort of thing but it has a broader base . . . *It's either grey . . . grey . . . If it's a natural thing it's grey, it's almost alabaster white . . .* Kind of a matter of fact, I get the feeling of an art gallery."

Notice how the image of the old grey building pops in and out of the protocol. I used viewmaster reels in the seven tests run with Miss Adams, on five occasions she chose the correct reel and described the target extremely well.

Why has the ganzfeld become so popular in parapsychology? There are several reasons. We know that ESP often comes into consciousness via mental images. The ganzfeld creates similar images. Secondly, ESP rarely seems to come into consciousness because it is filtered out by the bombardment of normal sensory stimuli which affect us daily. During ganzfeld stimulation, normal access to sensory stimulation is blocked, and the subject may be more able to catch hold of extrasensory impressions.

ESP may be more readily accessible to us when our minds are shifted away from the outside world. Ganzfeld testing, like dreaming, meditation and hypnosis, is one in a long lines of states which might be psi-conducive. The search toward altered states of awareness has engulfed contemporary parapsychology and is an approach not soon to be abandoned.



OUIJA BOARDS

DANGEROUS TOYS?

By Raymond Bayless

Great caution should be exercised by all who wish to use the ouija board.

Yet, history shows this advice is easier given than taken. For more than a century, millions of people have been intrigued by the ouija board and its direct forebear, the planchette—a small, wooden, heart-shaped surface propelled by the two wheels attached at the rounded edges and the pencil attached at the pointed edge.

Sir William F. Barrett, author of *On the Threshold of the Unseen,* once wrote that conscious life can be expressed by voluntary muscular motions, including bodily motions, gestures and speech; but the subconscious life must express itself through involuntary means. This is accomplished through "autoscopes," including the ouija board, planchette and automatic writing and speaking.

When the operators of the ouija board place their hands on the pointer and ask a question, minute and almost imperceptible motions are made which pull or push the pointer over the board. Inasmuch as these motions are under

or USEFUL PSYCHIC TOOLS

By William Addams Welch

No phase of psychic experimentation is more universally maligned than the ouija board. Unfortunately, its unsavory reputation is pretty well deserved. This is not to imply that, as a means of communication with other dimensions, the ouija is a fraud or a delusion. Far from it. But, because it is a relatively easy method of contacting so-called discarnates, it is open to more abuses than any other method and subject to many more risks.

First, it would be wise to understand just what this method is, and is not. Most people who have even the most tentative belief in the reality of the spirit world tend to think when the ouija board planchette moves more or less purposefully, it is the result of a hovering spirit placing its "hands" on the planchette and directing it to spell out the words and phrases of a message. The skeptics believe that the sitters, whose hands rest on the planchette, are themselves pushing it, voluntarily or involuntarily, and are spelling out messages from their own conscious—or, possibly, subconscious—minds.

Of the two explanations, the one

DANGEROUS

the influence of the subconscious, soon all types of communications result.

Most ouija and planchette users are completely unaware that they are actually causing the motions of the pointer and naturally attribute the messages to occult forces or the dead. Even when the actual mechanics, both physical and psychological, are made known, devotees refuse to admit the explanation. After all, they complain, they in no way pushed or pulled the pointer around.

By the same token, users of the pendulum and similar indicators deny that the apparently mysterious motions of these devices are due to the normal, though subconsciously inspired, hand motions. They remain firmly convinced that occult forces are moving the instruments *for* them. If these adherents use automatic writing, etc., they insist that normal explanations do not apply.

There are a number of good ways to prove that the motions of the ouija pointer are completely normal and to demonstrate that all the other "autoscopes" operate in an identical way. In illustration, if a liquid face cleanser is poured on the top of a table which is to be tipped, any movement of the fingers immediately will leave a splendid trail in the white, viscous liquid. Needless to say, this is a marvelous way to uncover faked table-tipping.

During a test made long ago, I placed the hands of a ouija board user and table-tipper in gloves, which in turn, were fastened to two extremely smooth wooden blocks. I sprinkled talcum powder between the surface of the table and the wooden blocks. The operator was positive subconscious movements would not take place; the table would tip away, moved by spirits. Needless to say, the subject's hands, gloves and blocks went sliding away across the table. It was then demonstrated that exactly the same mechanism which had caused the table to tip, had caused the ouija pointer to move about.

It should perhaps be mentioned that automatic writing, a first cousin to the ouija board and related devices, also results from subconscious hand motions which finally culminate in writing. This type of writing has been used for psychological studies and has definite scientific value.

When this form of mediumistic ability is manifest normally and is repeatable and consistent, it then becomes a subject for scientific research. But when the ouija board and related devices are used without caution and by children, danger is close.



Photos by Ed Ikuta

Indeed, the personality of the ouija board may be a fragment of the *user's* own personality, lurking in the subconscious until the ouija liberates it. Use of the board may possibly encourage the second personality, or alter ego, to manifest itself in the neurotic, or unbalanced, individual. In fact, there is also the danger that this neurotic, alternate personality will take over completely, according to F.W.H. Myers, author of *Human Personality and Its Survival of the Bodily Death.*

Myers asserts that possession is motor automatism carried to its furthest stage and maintains that the initial use of the ouija board is inspired by the wish of the subliminal self. Although Myers and Barrett both accept the ouija board as a means of communication with a "universal collective unconscious," their writings suggest that the *real* danger of the ouija board is the user's reliance upon the integrity of his subconscious. That is, one places himself at the mercy of his subliminal self. How do we distinguish between a message honestly transmitted from this "universal collective unconscious" and one distorted—even totally fabricated—by an unscrupulous or disturbed subliminal self?

Even if the board is accepted as a means to a temporary link-up with this "universal collective unconscious," the hazard of the board's use is evident. The fact that it relies on the displacement of the conscious mind, and the emergence of fragmented centers of consciousness,

(Continued on page 54)

USEFUL

offered by the skeptics is nearer the truth; although the ouija does not act exactly in the way they suppose. I believe that the sitters do, indeed, propel the planchette and not merely by supplying the animal energies used by some unseen manipulator to spell out the messages. Rather, I think, at least one of the sitters supplies the impetus for moving the planchette. In most cases, however, the sitter is quite unaware that he is doing so.

But, the significant point deals not with what causes the pointer to move but, rather, with what causes it to spell out an intelligent message. I believe the ideas come into the sitter's mind from the outside—from, if you like, the mind of a discarnate entity. This entity causes the sitter involuntarily to move the pointer and, therefore, is the originator of the message being spelled out.

To the extent that this occurs, the ouija board produces results almost identical to those of most forms of automatic writing and to pendulum swinging. In short, involuntary muscular movements, directed by some outside intelligence, are involved.

Serious students of psychic phenomena have often said communication by ouija board is dangerous and should be practiced by only the most experienced experimenter. I tend to agree. Not, I must hasten to add, because I think there is any real danger of possession, as was so graphically dramatized in *The Exorcist*. This is a much over-emphasized danger and is not nearly as common an occurrence as some people claim.

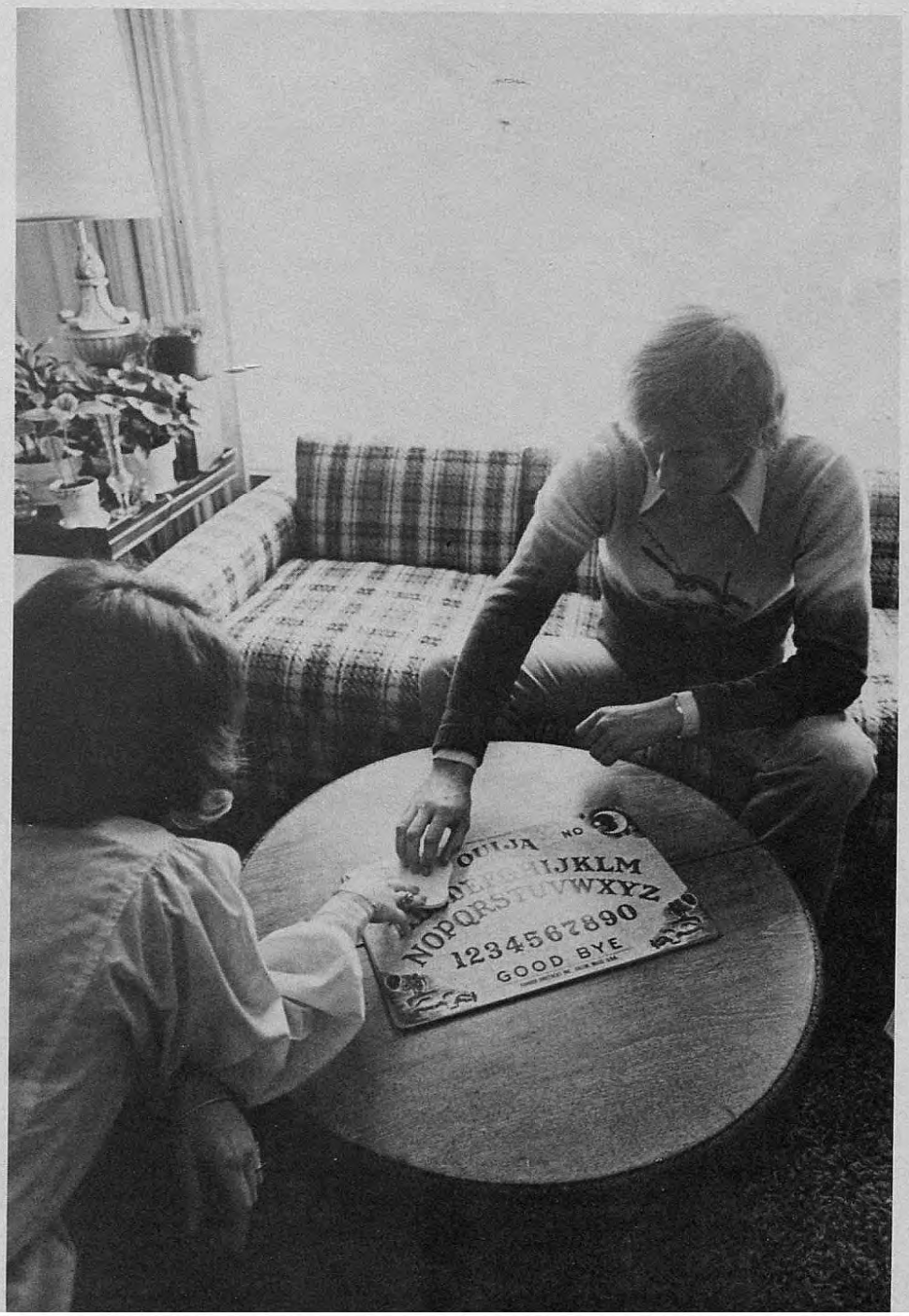
One real danger, though, is the effect which dabbling in psychic matters can have on individuals who lack emotional balance. Many such individuals get themselves involved in the general subject matter and promptly go off the deep end. This causes other impressionable people to attribute the whole thing to demonic possession, which, of course, it isn't at all. Another danger, this one to much more stable people, is the result of accepting at face value every word received on the ouija. These people can find themselves being led far astray by individuals on the other side who are, at best, mischievous characters and, at worst, downright evil people.

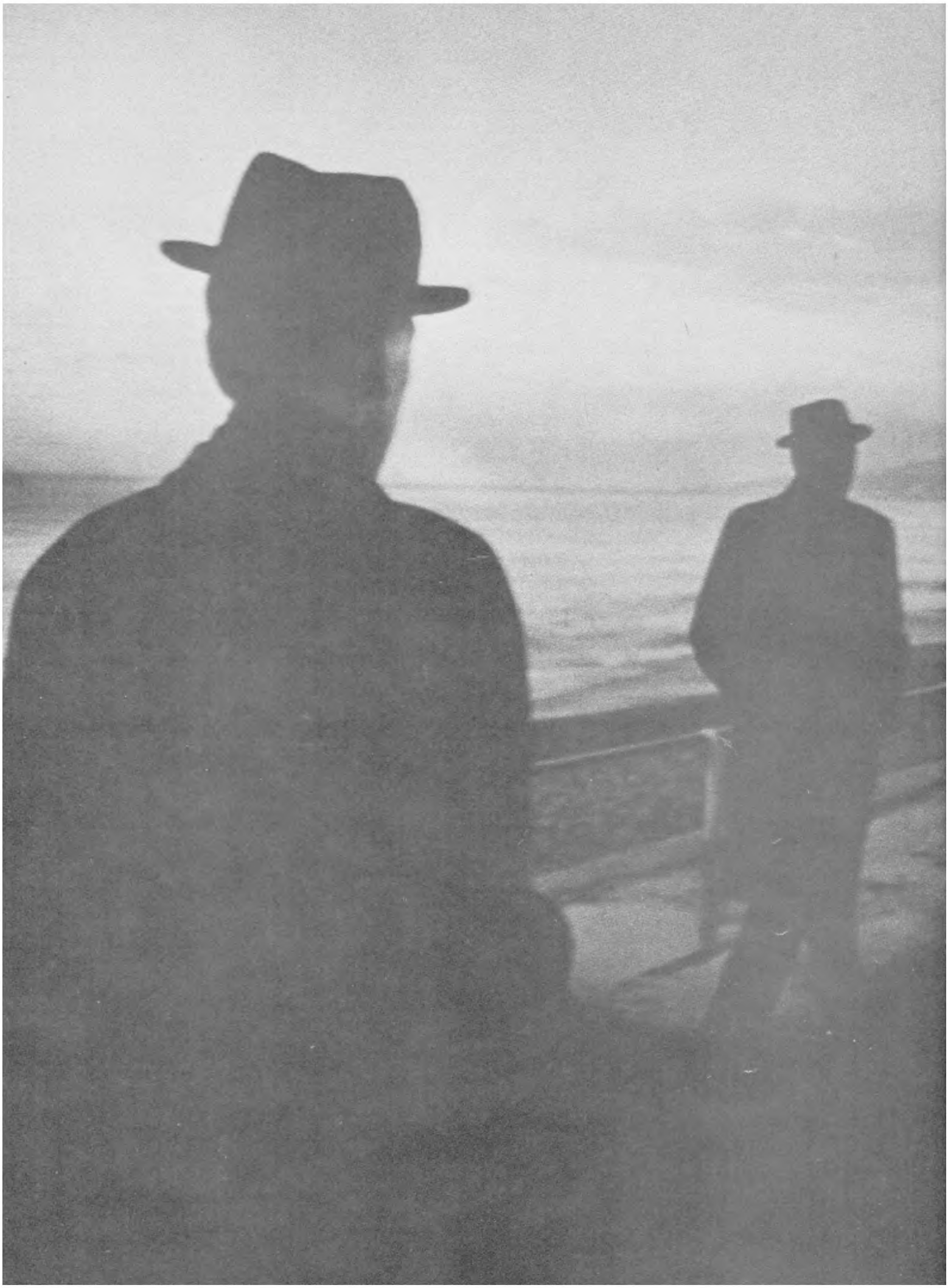
One might well ask, then, what is the point of the ouija board? If the sitters use it for pure fun and games or fortune-telling, I would be forced to admit that using it is totally pointless. If, as in the first example, the whole experiment is carried out in a spirit of levity, you are very likely to attract none but the most frivolous types from the other side. If, as in the second, you simply want your fortune told, you are wasting your time. The ordinary people you will undoubtedly reach while holding such a goal in mind can tell you nothing you do not already know. Quite simply, they know no more than you do. In many cases, they know a good deal less. The mere fact that someone has undergone the change we call death does not make him privy to any special kind of knowledge. Indeed, most of the time, the less evolved individuals who have died are desperately groping for answers themselves and are in no condition to advise one about his personal affairs.

However, the researcher need not depend on such people. If he is serious about learning and his motives are unselfish and good, he can avoid the ignorant, the mischievous and the downright evil individuals from other planes who are always attempting to communicate with beings on this plane of existence. It is only worthwhile to attempt communication with more highly evolved individuals.

The question is, how do you screen out the people you do not wish to contact and reach those you do? The most important answer is prayer. Many will balk at this, but only because they do not really understand what is meant by prayer. In the first place, the prayers must be non-sectarian. You are not

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by Brad Steiger

STRANGE MEN IN BLACK THREATEN UFO INVESTIGATORS

Who are these mysterious strangers? Where do they come from, why are they here?

"Brad, I just cannot believe that this is really happening to me!" The voice on the telephone was vibrating more with bafflement and tension than with fear, but the concern was very evident. The young man and his fiancee had suddenly found themselves engulfed in the living nightmare known as the Men-in-Black (MIB) phenomenon.

"No, Sam," I replied. "And three years from now you might not be certain that it really *did* happen to you. But right now . . . ."

"Right now, *I know!*" Sam said emphatically.

Briefly stated, the MIB is a phenomenon within a phenomenon. In several instances, those men and women who have witnessed UFO activity—or related manifestations such as strange monsters, Bigfoot creatures, or bizarre phantom-like entities—have suffered a peculiar kind of personal harassment. Sinister voices whisper threats over the telephone and warn these researchers and witnesses to terminate specific investigations. Those who have photographed UFOs have been called upon by rather unusual individuals who confiscate the pictures and the negatives—often claiming government affiliation.

In the majority of cases, victims of the MIB described their inquisitors as rather short men, probably 5-foot-6 or less, of dark complexion and somewhat Oriental features. When pressed for more complete descriptions and details, the witnesses stated that the MIB had noticeably slanted eyes that were slanted in a way somehow different from those of Japanese, Chinese or other Orientals. Some witnesses also mentioned pointed, or peculiarly misshapen, ears.

Many percipients noted that the MIB had difficulty speaking properly because of short-windedness. In some instances, the MIB are suggestive of severely afflicted asthmatics, gasping for breath in mid-sentence.

Some of the MIB are more silly than threatening. Certain observers of UFO activity recalled feeling as though they were being interrogated by daffy, *Three Stooges*-type characters, only assuming the roles of tough guys.

In *The Mothman Prophecies,* John A. Keel observes that the MIB are obsessed with Time and often begin an interrogation by asking the victim the time. The MIB also frequently appear to be out of time sequence with the period in which they have materialized, and they often utilize laughably out-moded slang expressions.

After a witness has experienced a confrontation with the MIB, his home's utilities and appliances often become traitors in the employ of the mysterious strangers. Telephones ring at all hours and bring threatening or nonsensically mechanical voices. Standard television and radio programming is interrupted by alien frequencies. Network video and audio are blotted out and replaced by the images of robed, sometimes cowled, figures, who instruct the saucer-sighters to cooperate and to keep all UFO information confidential. In exchange for this silence and cooperation, the mysterious entities promise key roles in marvelous projects which will benefit all mankind.

In the period from 1966 to 1970, hundreds of UFO investigators, contactees and chance percipients of UFOs claimed visits from ominous strangers—usually three, usually dressed in black. The visitors made it painfully clear that they would violently enforce their orders to discontinue flying saucer research or to surrender all photographs or artifacts. The threats were punctuated with the assertion that cooperation with the MIB was essential for the good of "your family, your country and your world."

In the March, 1975, issue of the *New Atlantean Journal,* Michael Talbot points out that Eastern mysticism has an interesting analog for the MIB phenomenon; known as the Brothers of the Shadow. According to Eastern adepts, Talbot states, the Brothers of the Shadow are,

> ". . . cunning and evil; intent upon keeping any student of the occult from finding out the proverbial answer. In mystical jargon, this answer is the 'Veil of Isis,' and is synonymous with the 'Great Secret' of Maeterlink. In occultism, as in the UFO problem, there is recorded a constant barrage of psychic hoaxes. The Brothers of the Shadow, like the MIB, are known for threatening students of the occult whenever they get too close to lifting the 'Veil of Isis.' As Madame Blavatsky says when referring to the Brothers of the Shadow, they are 'the leading *stars* on the great spiritual stage of *materialization*.' "

Paranoia may become contagious, but I have been convinced through personal investigation—and firsthand experience—that the phenomenon, euphemistically known as the Men-in-Black, is very real. Its victims are not simply suffering from particularly eerie delusions.

Take the experience of the young man who, for purposes of this article, I call Sam:

It all began for Sam and Mary (also an assumed name) while Sam was investigating creature sightings in their home state. On one occasion, Mary accompanied the researchers. During the course of the evening, she was somehow placed in a trance-like state.

That evening, in a strange dream, grotesque entities told Mary that they wanted her. She must leave Sam. Sam was wrong for her. In fact, he was so wrong that if she did not join them, they would have him beaten and killed.

In subsequent dreams, Mary saw grim, dark-complexioned men beat Sam until he died.

One evening she was awakened from one of these violent nightmares by the ring of her telephone. When she mumbled an answer, the voice asked, "Now are you ready to come over to our side?"

The telephone became an instrument of fear. It rang at all hours, startling its listener with peculiar beeps and threatening voices speaking in mechanical monotones.

Once, when Mary was alone in her home, a man appeared at the door and flashed credentials. He then asked to question her concerning the strange telephone calls she had received. Mary let him in the house.

"I later determined that his creden-

Photo by Robert Brecko Walker

tials were phony," Sam told me. "Mary may have lost some time here, I'm not certain. She's been going into trance more and more often."

Mary's trances were usually prefaced by a headache, a pain in the back of her neck, then a lapse of consciousness. As a trained nurse, Mary was able to recognize the symptoms of the approaching trances, but she seemed powerless to prevent their onset.

Sam called me to ask if the MIB ever proved to be physically harmful.

"I believe not," I told him. "Some people have suffered black or red eyes, but that appears to be connected with a peculiar electromagnetic aspect of the phenomenon.

"The important thing is not to play their game, and especially do not cast them in the role of bad men! It is this dualistic concept that comes so readily to mankind that sets up the warfare structure with the phenomenon. If you permit hostility, then that is what you will receive!"

In my opinion, the phenomenon is neither good nor evil. All activity is the manifestation of a single source. How the MIB conduct themselves depends, in large part, upon the percipient with whom they interact. In many ways, their effect is quite like that of an echo. Cry out in fear, and they'll give you good reason to fear them.

I am convinced that this aspect of the larger phenomenon has been constructed primarily as a *teaching mechanism*. Anyone who finds himself a victim of the negative aspects of the phenomenon, must at once begin restructuring his reality, excluding the MIB and breaking their hold on his reality construct.

I sent Sam the following letter. I reproduce it here so it may present certain perspectives and guidelines for others who find themselves so afflicted:

> "It is incredible how the phenomenon travels about like some cosmic repertory theatre, changing its character actors, but retaining its basic multilevel plot structure. I say this not to minimize the morass in which you and Mary find yourselves, but, hopefully, to enable you to maintain always your perspective.
>
> "Your erstwhile tutors have now moved the action into the personal arena. The penny-dreadful terrors have been abandoned, and the much juicier area of interpersonal relationships is being mined. *Don't play the game!* As John Keel has always emphasized, belief is the enemy. The phenomenon conforms to your belief structure.
>
> "Traditionally, the phenome-



A BRIEF HISTORY OF THE MEN-IN-BLACK

The term and the experience of the MIB phenomenon entered the modern mythos in September, 1953, when three dark-garbed men reportedly silenced Albert K. Bender, the director of an international flying saucer bureau.

According to UFO lore, Bender had gained access to certain data which he felt provided integral clues for ascertaining the origin of flying saucers. He jotted down an outline of his suppositions and mailed it to a trusted friend. When the three dark strangers appeared at Bender's door, one of them held that letter in his hand.

Bender was informed that he had stumbled upon the correct solution to the UFO enigma, but that he remained ignorant of the full details. Bender became ill after the three men had provided him with the complete UFO story. Such knowledge, he realized, would bring about dramatic changes in all earthly constructs. Mass hysteria would grip the populace. Albert K. Bender agreed to give up his research.

In 1956, Gray Barker published Bender's story—minus the detailed revelations the MIB had given Bender about the UFO enigma—and told of several other UFOlogists who had been silenced after they had come too near the truth about flying saucers. Barker ended *They Knew Too Much about Flying Saucers* with an ominous presentiment: "I have a feeling that some day there will come a slow knocking at my own door. They will be at your door, too, unless we all get wise and find out who the three men really are."

By 1966, dozens of other flying saucer researchers claimed to have experienced an eerie, sometimes violent, encounter with the MIB, who came to be known as the strong-arm agents of the UFO mystery. After the heavy UFO flaps in 1966-67, MIB activity increased in direct proportion to the sightings of unidentified aerial lights.

Scowling, eccentric "Air Force officers" told UFO percipients not to talk to flying saucer researchers. UFO photographs were confiscated by dark-complexioned men dressed in black.

UFO buffs blamed government agencies. Government agencies blamed over-eager, amateurish, chauvinistic, civilian UFO investigative groups. Nearly everyone, at least on some level of troubled consciousness, wondered if it might not really be *them*, aliens from Outer Space.

Pentagon spokesmen were quoted as admitting that they had checked out a number of MIB reports and were prepared to state on the record that the terrorists "are not connected with the Air Force in any way." Nor would any other United States security group claim the MIB. Spokesmen from each of the major federal agencies stated firmly that none of their agents were empowered to demand the surrender of private property by any law-abiding citizen, to threaten him, or to enter his home without a search warrant. The spokesmen added that the UFO silencers committed a federal offense when they posed as military or government agents.

But the harassment of UFO percipients continued on a nation-wide scale. Men and women were left nauseated, confused, feverish after their ordeals with threatening inquisitors.

MIB activity had been on the decline until October, 1973. Then, once again, the patterns of fear and chaos were repeated. It would appear that, whomever the MIB might be, the ominous tricksters have presently resumed their troublesome antics with renewed vigor.

non has been particularly interested in lovers and the male-female relationship. Faeries had an obsessional interest in bringing some couples together—and in breaking up the romances of other couples. In all cultures, girls approaching puberty or women experiencing menstruation have found themselves the seat of paranormal manifestations.

"The phenomenon has introduced a new phase to teach you to remain above quarreling over petty matters and nit-picking, personal imperfections. But, they have also moved into the personal arena as a part of their compulsive interest in male-female activities. The entities sometimes act like the dirty-old-men with raincoats on their laps who attend porno movies. Don't provide them with such entertainment. *Don't play their game!*"

MIB activity seems to have been increasing since the UFO flap of October, 1973. Perhaps this is due to some cyclic pattern of which we have little or no knowledge. Maybe it is happening as a reaction to this time of transition and our societal transformation. The essential fact is we must seize upon the potential and learn valuable lessons from the phenomenon, rather than permit paranoia to run rampant.

Although I did not become as deeply embroiled in the MIB skirmishes of 1966-1970 as some of my fellow researchers did, I *did* tread on the periphery of the vortex of swirling, nightmarish games. I endured the "smellies"—vile, odorous attacks by some invisible entity—and poltergeistic plunderings of my office.

One night as I sat over my typewriter in my office, working desperately to meet a publisher's deadline, I heard heavy footfalls at the top of the stairs. A quick glance told me no one was there.

A favorite painting of Edgar Allan Poe fell to the floor. I became irritated.

Papers began to rustle off to my side. A single sheet became airborne.

I had had enough. I looked up from my typewriter, rolled my eyes upward in disgust, and shouted, "Just cut it the hell out!"

Everything stopped. I experienced that sensation one feels when he walks into a crowded, noisy room and everyone suddenly stops talking. I went back to my writing without further notice of anything but the work at hand.

Every kind of intelligence, regardless of how high or how low, wishes to be recognized. Nothing shuts up any thinking entity faster than ignoring it.

But I *hadn't* ignored it. Rather, I had *commanded* this poltergeist-like force. I had refused to go along with its framework of reality, and my own change of attitude—from passive fear to rage—had apparently done the trick.

"Many victims of the MIB . . . may actually enjoy the threats, the danger . . ."

This cessation of activity in my office was so abrupt that it was almost like the termination of some kind of lesson.

As I theorized in *Mysteries of Time and Space*, the MIB are suggestive of that mythological figure common to all cultures and known generically to ethnologists as the *trickster*. The trickster plays pranks upon mankind, but often he is simultaneously instructing them or transforming aspects of the world for the benefit of his human charges.

Most cultures view the trickster as a primordial being who came into existence soon after the creation of the world. A number of Amerindian tribes referred to their trickster figure as "Old Man," because they saw him as someone who was ageless, as old as time.

The trickster is usually viewed as a supernatural being with the ability to change his shape at will. Although basically wily, at times he behaves in a very stupid, childish manner, and often ends up as the one who is tricked. The trickster lies, cheats and steals without compunction. He often seems to be the very essence of amoral animalism.

Carl Jung saw the trickster as a mythological shadow figure providing the reverse image of the saint, the angel. The animalistic trickster serves as the impish, dark opposite of the bright conscious mind and establishes a balance without which psychic wholeness may not be achieved. Sounds like the poltergeist, or MIB, certainly. And yet, most cultures do not cast the trickster in the role of the Devil. He is often seen as a once-high god cast down from the heights of pure divinity. He is usually portrayed as the entity who brought fire to mankind (in the Prometheus legend he pays for this vital gift to *Homo sapiens* with his own eternal pain).

In an article on the trickster figure in *Man, Myth and Magic*, Douglas Hill writes that his many roles blend and fuse. "Trickster is comic relief; he is psychic catharsis on a deep and vital level; he is a hero whose own evolution perhaps mirrors that of mankind toward a higher consciousness and social maturity. And, embodying all these essentials, he is deathless—no ethnological museum piece, but alive and flourishing today as in the primeval past."

The trickster figure often appears in the guise of a cultural hero. To the Amerindians, he appeared as a wily coyote or clever warrior; to the Norsemen and the Greeks, he assumed the role of a mischievous (but hardly demonic and often helpful) god. But to our culture, devoid of traditional heros, the embodiment of wily amorality—one who may lie, cheat, steal, even kill and still be defending a cause he considers noble—would be none other than an international spy.

Was it only coincidence that James Bond films were emerging at the same time the Men-in-Black were beginning their terrorist campaign? The MIB were almost always described as dressed completely in black—rather obvious symbolism—and often wearing their dark hats pulled low. Regardless of the nationality of the victim, the MIB were nearly always said to be "foreign-looking," with peculiar accents.

In other words, once the prototype of the Men-in-Black had been fashioned—either as a result of paranoid imagination or an actual visitation—men and women involved in UFO research could have sustained the *idea* of the MIB.

The Yoga concept of the *tulpa* maintains that a thought form can assume life independent of the psyche, "feeding" it with emotions and mental emanations. According to certain Eastern metaphysicians, *similar* thoughts, emotions and mental emanations can add to the strength of the *tulpa*, enabling it to accumulate power and grow. The *tulpa* may manifest apparent solidarity and vigor, and Yogis claim that they may even carry on intelligent converstations with these creatures of their own minds. The duration of a *tulpa's* life and its vitality are in direct proportion to the tension and energy expended in its creation.

Ever alert to changes in the *Zeitgeist*, the spirit of the times, the MIB phenomenon has added a few new scenes and some additional supporting players since the October, 1973, UFO flap. Pause to re-examine the case of Sam and Mary. In addition to the spy motif, so popular in 1966-70, the phenomenon has begun to employ the mechanisms of possession. Why? Quite possibly because of the enormous popularity of the book

(Continued on page 53)



"I believe passionately in the pre-Christian occult religion called Wicca, loosely called 'witchcraft'..."

AMERICA'S MOST POPULAR WITCH: SYBIL LEEK

By Martin Ebon

Sybil Leek, a cheerful, outgoing earth-mother-type, wants you to take it for granted, *she is a witch.* It simply happens, she tells you with a smile, that she was born into an English family which has practiced the "Old Religion" for generations. Nothing special, you know, in this age of universal ecumenism—except, she sighs, when you are a practicing adherent to the religion that antedated Christianity in Britain and much of Europe.

Once, while crossing the Atlantic aboard one of the grand ocean liners, Mrs. Leek had the misfortune to share a room with a rather haughty and intolerant young lady. The lady was inclined to lock Sybil Leek out of their common room during her prayer hour. That is, she was so inclined until Mrs. Leek brought out her two candlesticks and the other paraphernalia used in routine witchcraft rites and explained her personal faith to the roommate. In fact, after that, Mrs. Leek had the room all to herself. The fact that in stormy seas the witch was well and the haughty lady ill until Mrs. Leek's ministrations alleviated her suffering, did not encourage a lasting friendship, either.

On the whole, Sybil Leek takes today's All-American ambivalence toward witchcraft and herself with good-natured fatalism. On the one hand, her mailbox overflows with letters, from people who would like her to put a hex on somebody; on the other hand, she feels she has suffered professional discrimination in the radio-television field because she belongs to a highly unorthodox, or at least misunderstood, religion.

But, Mrs. Leek doesn't make coming to grips with what she really is, really believes and really wants others to see in her all that easy. The publishers of her 40 books variously refer to her as Dame Sybil Leek, the "world-renowned British witch and occult scholar," as "the world's No. 1 witch" or as a "mistress of the other world." Meanwhile she insists, "I hate being labeled a 'mystic' and, most of all, hate being thought of as mainly psychic." There is, she says, "a lot more to me than that.

"As for the witch thing, I never seek a public image, but somehow it just happens. I hate being *typed* and the witch tag has been a dubious blessing."

But, I wondered, didn't she, somehow, bring it all upon herself by traveling around with a zoo of 'familiars,' including Siamese cats, her iguana Mr. Verda-Verdi, and that narcissitic jackdaw, the late Mr. Hotfood Jackson?

Mrs. Leek admits that others may find her a bit eccentric, but she is no more colorful than thousands of others—inside or outside of the Jet Set, the entertainment industry or some other quite acceptable segment of contemporary society.

Sensationalism and publicity aside, Sybil Leek simply says: "I believe passionately in the pre-Christian occult religion called Wicca, loosely called 'witchcraft.' But, I hate all the connotations which go with it on this side of the Atlantic, where anyone practicing a very simple nature religion is expected to be part of a three-ring circus with background music of 'That Old Black Magic'—a great old song, but so inappropriate!"

Sybil Leek came to the United States from England about a decade ago, just in time for the great occult boom and the revival of interest in witchcraft which, in my opinion, was heavily boosted by the movie *Rosemary's Baby.* Wicca believers are horrified by the notion linking them to Satan worshipers. If anything, they worship the image of a Mother-Goddess, such as the ancient Greek figure of Diana.

And yet, what do you make of the fact that numbered among Mrs. Leek's recent books are not only *Driving Out the Devils,* dealing with exorcism; *A Great Herbal,* discussing medicine and mysticism, and *The Night Voyagers,* focussing on dreams, but also *Sybil Leek's Book of Curses*? Mind you, this book gives abundant background information on the use of blessings and

curses through history, yet it includes a few definite how-to instructions on curses. The author describes ecclesiastical curses in Christianity and other religions. Her own formula, very discretely worded, I must say, goes as follows:

> "O Mother Goddess, I light this candle as a supplication and offering, I ask that you remove [name] from my path. I do not wish to harm any man nor do I wish harm to this person [name] whom I know to be my enemy. I ask that you grant this petition and I give thanks for the release from my enemy."

In her daily life, I doubt Sybil Leek has much time for curses. Although she does confess, "My pet hates are bigots, from whom I suffer a lot, but never in silence. I used to believe that it was wise to maintain a lady-like posture with bigots and even feel a bit of sympathy for them. But not now, no sir, not this year!"

Sybil Leek regularly uses extrasensory perception. At present, she is engaged in a writing assignment which combines her training as a reporter and ESP. She has some sensational "scoops" simmering in her journalistic cauldron. Once they bubble over, they just might make headlines around the world.

Yet, Mrs. Leek considers herself semi-retired. Well, what else would you call someone who gets her requisite four hours of sleep each night, writes five books a year, tours the country (most reluctantly) to publicize her books, operates a half dozen corporations, runs a large home near Cocoa Beach, is close to her two gifted sons, Julian and Stephen, and is helping a niece get started in the antique business? Casually, Sybil Leek says, "We must be the only family left in the world who carries on conversations in Latin." They've all had a good classical education, I suppose.

The public sees only one-sixth of the "real Sybil Leek," Sybil Leek said, comparing herself to an iceberg—a most inappropriate metaphor, when applied to this plump, bubbly, energetic, hard-working, fun-loving person.

What does she think of other psychics, I wonder, considering for the moment that, in one of her personality segments, she is a psychic herself.

"I suppose," she says, "the thing that surprises me most is that most psychics are 100% psychics, with no other thought for anything else in the world. I have an intensely curious nature, and psychic awareness with science is something I cannot comprehend. I admire the renaissance-type person who has an interest in the arts and in everything happening in the world. After all, man consists of mind and spirit or psyche. Once there is an imbalance of the psychic, why, then we get just another type of bigot."

Sybil Leek is tired of being "typed" as a witch; also, the height of the U.S. witchcraft fad is seemingly over. Is a "New Sybil Leek" about to emerge?

"I suppose if we are to develop with any meaning, then we must be subject to change. So I hope I go through these changes and constantly renew myself. But if you mean, do the basic concepts of witchcraft change for me, then the answers is, *No.* However, I go more and more into believing that religion is a private matter, and I never proffer anything about it, unless asked," she replied.

In her delightful autobiography, *Diary of a Witch,* Mrs. Leek described her arrival in the United States. When reporters came to interview her, one of them told her writers were "a dime a dozen," but "a witch who writes" was newsworthy. Inflation being what it is, I should hope that writers have risen in value to at least half a buck per dozen since Sybil deplaned at New York's J.F. Kennedy Airport a decade ago. But, come to think of it, a few years back, so-called witches and covens were so prevalent in this country that in accordance with the law of supply and demand, presumably, they too were available at bargain prices!

But, enough of this frivolity and back to the serious aspects of the Wicca belief. Sybil Leek took her vows to witchcraft early in life, and for keeps. She is appalled by sweet young things who confess that they used to belong to this or that coven, but lately have switched to another one which seems more agreeable. These, she feels, are foolish dabblings and have nothing to do with serious adherence to the "Old Religion."

As a matter of fact, most of Mrs. Leek's writing does not deal with witchcraft. But, when she does speak of it, outside of her often entertaining narratives, I get the feeling that she is describing a belief, a cult or a practice which has many of the elements of meditation and what has become known as "consciousness-expansion." In the U.S., there is a strong current searching for transcendental experiences desiring to be part of the forces of nature and at one with the environment (just as traditionally members of certain American Indian tribes lean against, or embrace, a tree to share its strength) and wishing to go beyond Man the Individual to Man Within a Greater Whole.

The popularity Sybil Leek enjoys is based on three elements: she came, labeled a witch, to the right place at the right time; she is an excellent professional writer, and people read things

"I hate being typed and the witch tag has been a dubious blessing."

into her books which she didn't put there—they find the titillation of evil, despite all of her disclaimers, protestations and efforts to delineate her own concepts of Wicca from that "old black magic" bit. And, of course, there *is* just enough of that titillation of evil scattered in her writings to attract the attention of those greedy for a diabolical treat. To that degree, her books become Rorschach Tests: people see in them what they want to see.

Sybil Leek is aware of these dangers of distortion, and it is one reason she would like to get away from the "witch" label, "I suppose I am proud of the fact that I am a prolific, and mainly acceptable, writer. But I do not want to be typed as only a writer on occult subjects. Certainly, I have no complaints about being regarded as an authority on the various occult sciences, or being easily recognized wherever I am in the world. Being realistic and down-to-earth, I know I was not born to be a modest shrinking-violet, so why play games . . . "

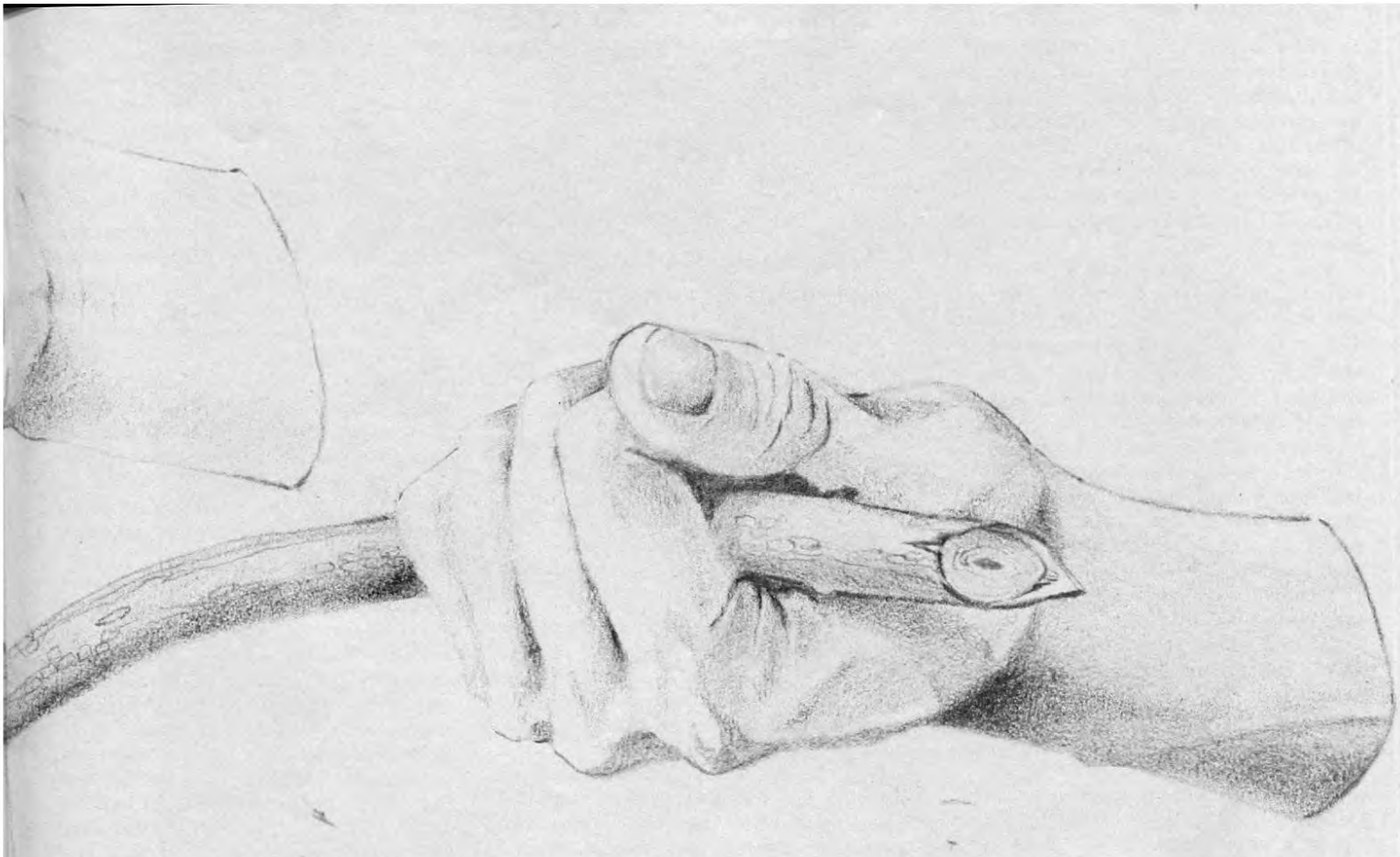
Well, then, I wondered, what will the New Sybil Leek, while not a shrinking-violet, look and be like?

Sybil Leek acknowledges that saying she thinks of herself as in semi-retirement sounds odd when, in her own words, she is "busy, busy, busy" on many levels. While she would like to stay in her Florida home, she would also like to travel, but "not go on huge, soul-destroying promotion tours for publishers, answering the same inane questions from interviewers who never take the trouble to read any of my books and then think they can do a meaningful interview."

And what, I asked, when you pause in your internal and external whirlwind, what does it add up to, right at this moment?

Sybil Leeks face is, briefly, almost immobile. "I know well enough," she says, "that, at times, I appear too extrovert, too flamboyant. But that is mainly because I believe someone has to show that the real magic is there for everyone to use in everyday affairs. It is not the prerogative of a chosen few. Of course, we ask then, 'Chosen by whom? Well, certainly not by God or the Devil, at least in my opinion. More likely, the choice is made as the result of an unusual metabolism within some people, which science will ultimately explain."





DOWSING WITH THE OIL COMPANIES

While geologists scoff, major oil companies continue to use dowsers to find oil

by Haskell Barkin

"I had dowsed an area one time in Kentucky where it seemed to me that the oil surely should be under where I made my location. The rock formation said No, it shouldn't be here, because there's no upheaval, there's nothing to see. Nevertheless we decided we'd try it. We started the well and a young geologist came along.

"He said, 'What are you fellows drilling for?'

" 'We're drilling for oil.'

" 'Don't you know there ain't none here?'

" 'Well,' I said, 'according to our dowsing rod, it's here.'

" 'Dowsing rod don't mean a thing,' he said. 'That's just the imagination. I've checked all up and down these creeks, I've looked at all the rock formations. There's no oil under this area.'

" 'Well,' I said, 'you come back in about a week and we'll try to show you some oil.'

"In about a week, he came back. Sure enough, we was bailing the prettiest black oil you've ever seen. It was so black that it would really shine. You could paint a building with that oil and it would stay painted for years."

Illustration by Tom Wright

When Earl Pyle of Byrdstown, Tenn., tells this story, and others like it, about his work as an oil dowser, you want to believe him. There's nothing of the flim-flam man about him, nothing to make you safety-pin your wallet in places. He's just talking about what he does for a living in the same matter-of-fact way most of us talk about what we do.

What Earl Pyle does, of course, is to walk across a farmer's land with a copper-wire dowsing rod which has a handle on one end and an oil-soaked rag on the other. By moving in his hands of its own accord, the dowsing rod (or divining rod) tells him whether drilling for oil on the property is worthwhile, and how far down he'll have to go.

From 1958, when Earl located his first oil well, to 1960, he selected 45 potential drilling sites. Forty-two produced oil.

"To some people that is quite an average. But these wasn't large wells, and oil was cheap," he says, much like a man who tells you he found dollar bills in the street, but, unfortunately, they're old dollar bills and not worth much anyway in these inflationary times.

What's the truth about dowsing? Does it really work? Are men like Earl Pyle hooked into some power the rest of us don't understand yet? Or, are they just self-deluded innocents who publicize their successes and give mumbled explanations of failures?

Oil company geologists, by and large, hold dowsers in contempt for much the same reason cowboys held their noses when sheepmen entered a saloon. It's a question of whose view of the world is right. To the geologist, who lives in a mechanical universe, the dowser, with his divining rod of wood, a screen door spring, or a special, patented design, is a throwback to the days when magic and superstition hindered man's progress upward. Or, in this case, downward. The geologist deals in facts, like the readings on his seismograph, which he fondly refers to as a "doodlebug"—the name by which oil dowsers traditionally have called their divining rods.

But, if geologists as a breed tend to be down on dowsing, some oil companies are not. Marathon Oil Company, a firm of some size listed on the New York Stock Exchange, freely admits that the company's original pool of oil was located by a dowser using a peach twig.

Now, that was several decades ago, and stories do get garbled in the retelling. Memories may even improvise

to make a story more interesting. And, simple luck masquerading as knowledge is not unheard of. However, Marathon has more recent proof of dowsing to offer. In a 1974 company publication, we learn of an experiment made with Lloyd Bruce, an oil dowser who "appears to have an impressive record of hits."

Bruce was taken to a Hancock County, Ohio, farm where oil and gas had been discovered in the late 1800's. The property now has a great many depleted, capped wells. He was asked to see what his doodlebug might have to say about present supplies.

Bruce walked across the rolling fields carrying two 30-inch steel rods before him. One was tipped with a copper cube, intended to indicate natural gas deposits. The other had a steel ball, for oil. Suddenly the copper cube dipped.

"Enough gas here for your farm use," Bruce said.

After a while, as he was approaching an old capped well, the steel ball dipped in his hands.

"Just a trace here now. But this well was drilled 1,350–1,375 feet down to pay, with 10 feet of pay."

Bruce's finding was checked against a Geological Survey report which gave the oil field completion log for that well. Sure enough, it had been drilled to 1,389 feet with 12 to 14 feet of pay–that is, the depth of the underground oil pool. Which means, Bruce's doodlebug was impressively accurate in reading conditions a quarter-mile below his feet. And, they are all the more impressive considering the oil pool was no longer there. According to the completion log, that well had been drilled to the 1,389 depth on May 5, 1888.

While Marathon may have a sentimental interest in dowsing, because of the company's origins, the oil business as a whole is not inclined to be soft on mysticism. So when *Petroleum Today*, the official publication of the American Petroleum Institute, Washington, D.C., lends its prestige to something that smells an awful lot like dowsing, you gotta believe it.

Here, word for word, is what appears on page 24, volume 14, number 2, 1963, of *Petroleum Today*:

"Back in the 1930's, before there was any commercial oil production in Mississippi, an oil company landman visited an elderly gentleman in that state on business. Perking up at the prospect of meeting a man who had the job of acquiring leases for an oil company, the Mississippian tried to talk the landman into leasing his property. He said he knew there was oil under his land because he could feel it surging and sloshing in the ground.

"The landman had been in the oil business long enough to know you can't feel oil surging and sloshing in the reservoir. As gently as he could, he declined the proffered leasing rights.

"Years later, business again took the landman to that part of Mississippi and he went a bit out of his way to pay a call on the courtly old gentleman whose lease he had felt obliged to refuse. The place looked just the same as on the landman's previous visit except for one change–from the front yard and as far back as the landman could see, the property was marked with oil wells. The lease that the landman had spurned turned out to be right in the heart of Mississippi's Tinsley oil field."

Then there's William W. Keeler, recently retired board chairman of Phillips (66) Petroleum, who affirms that dowsers are used to find oil and natural gas.

One of Keeler's first personal encounters with dowsing occurred while he was a night superintendent for Phillips. A buried line in a crude-oil processing unit had clogged, and it looked as if the entire plant would have to be shut down until the obstruction could be located and removed.

Another night superintendent had a simpler alternative to this standard procedure. With a couple of coat hangers twisted into a dowsing rod, it took him about an hour to find the obstruction.

And still, Stanford professor, Stanley N. Davis, and Princeton's Roger J.M. DeWiest state flatly in their textbook *Hydrogeology*, "There is little question of the utter uselessness of sticks, pendulums, wires and like instruments to aid in the location of water wells." To say nothing of oil wells.

Obviously, what's needed is a controlled test of oil dowsing. And, as a matter of fact, it's been done. The dowser under examination was Henry Gross of Maine. Gross's abilities as a dowser were championed by historical novelist Kenneth Roberts, whose three books on Gross managed to persuade a fair number of skeptics, including distinguished scientists Dr. Horace Levinson of the National Research Council and Richard D. Fay of MIT.

"There is a correlation between the magnetic fields and the movements of the dowsing rod."

The test involved 36 likely oil-drilling locations selected by Robert Williams, president of Imperial Oil of Kansas, and his geologists. The potential of the sites had been tested seismically, by bouncing sound waves into the earth to determine the layerings through which the oil rig might have to drill.

At each of the 36 sites, Henry Gross and his dowsing rod were to determine (a) whether commercial quantities of oil or gas would be found; (b) the approximate depth at which oil would be found; and (c) the approximate depth of the oil pool–that is, how many feet of pay?

Gross's predictions were to be placed in a sealed envelope and given to an independent third party for deposit in a safe deposit box in the Canal National Bank of Portland, Maine. Imperial Oil would then drill each of the 36 sites and check Gross's predictions against those of the geologists and their seismograph.

Gross dowsed the sites in May and June of 1955. But afterwards, Imperial decided to drill only 17 of the sites. The results: Seismic readings had been correct for eight of them; Henry Gross's dowsing rod was on the mark 15 times out of 17.

"It's kind of a sad thing when you walk up to a man's rig where he's drilling, and of course he's expecting to get oil, and ask him if you can check to see what he's going to get. Most of them will say, 'Yes, go ahead, but I don't believe in that dowsing of yours.' So you go ahead and check, and maybe you find there's nothing there, and head for your car. They'll always holler at you, 'Hey, come here, what did you find?' And, of course, you have to tell him it's going to be a dry hole.

Earl Pyle

One doodlebugger whose track record has won him an impressive amount of financial backing is Walter Nelso of Salina, Kans. Nelso came to the attention of the nation when a *Saturday Evening Post* article reported his success in dowsing nine locations and striking oil in eight of them.

Now, 12 years later, he reports that three of the wells are still producing. Some of the others would also be pumpers today, he adds, if another driller hadn't ruined several wells in the field by failing to cement in pipe properly, creating underground water contamination.

"Since that article was printed," Nelso said, "I have acquired a rotary and cable tool, and drilled 38 new wells, with about 85 per cent on the pump."

An 85 per cent record of success is

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CAPTURING THE UNKNOWN ON FILM

In the hands of certain gifted individuals the camera can record mental images of the present and spirits of the past

By Walter H. Uphoff

Until Polaroid cameras came on the scene, it was always possible to imply, or flatly state, that photographs which contained unexplained extra faces and forms were fraudulent—produced by trickery and/or double exposure, if the "extras" were "too clear," or by powerful imagination, if they were unclear.

A few years ago, Dr. Jule Eisenbud, a Denver psychiatrist, worked with a most unusual subject who, with intense

concentration and proper "revving up," projected a strange variety of images and pictures on Polaroid film. In repeated tests, more than three dozen witnesses observed and attested to the conditions and methods involved. I personally watched him produce 'blackies' and 'whities' one evening.

More recently, photos taken on Polaroid film by Joseph, Richard and Fred Vielleux in Waterville, Maine, further opened the question of the dynamics behind producing "extras" on film. Some researchers believe these "extras" are manifestations of the non-material "spirit world around us." Others attribute them to the sub-conscious mind's psycho-kinetic energy which, in some way, affects chemicals on the film.

This fascinating and controversial phenomenon first appeared a few years after old-fashioned photography was developed. In the early 1860s, William H. Mumler, a Boston engraver, tried to photograph himself by jumping into position after uncapping the camera lens. To his amazement, his photo contained an extraneous figure, a transparent young girl, seated in the chair. He recognized her as his cousin, who had died 12 years before. Continued experiments satisfied him that the "extra" faces which appeared on the plates were of "supernormal" origin. Mumler was besieged by requests for sittings and became a professional "spirit photographer." One of his clients was Mrs. Mary Todd Lincoln, who, after the President's death, came *incognito* for a sitting with Mumler. The resulting photo revealed Mrs. Lincoln and, behind her, a shadowy figure which strongly resembled Lincoln standing with hands on her shoulders.

In those days, the concept of astral projection, or out-of-body experiences, was neither widely known nor accepted. Mumler's reputation suffered when, on several occasions, he got "extras" of people still very much alive. He moved to New York where the mayor of the city brought charges against him. However, he was acquitted when other professional photographers testified in his behalf.

Actually, English "spirit photographer" Richard Boursell found the first psychic markings on plates in 1851. When his partner accused him of spoiling them, he stopped taking photos of himself for 40 years, when again the "spirit extras" appeared.

Frederick A. Hudson, usually referred to as the first English spirit photographer, got his first paranormals in 1872. Although he apparently obtained the likenesses of two deceased sons of William Howett on film, he was occasionally caught cheating. It took some time to re-establish his reputation.

Then came William Hope (1863-1933), best known of the British spirit photographers. Hope accidentally discovered his ability in 1905. He and a cousin were photographing one another when the figure of a transparent woman, his companion's deceased sister, appeared on his plate. From his experience, the well-known Crewe circle developed. These individuals sat regularly for spirit photographs, but destroyed all their negatives for fear of being accused of being in league with the devil.

Finally, Archdeacon Colley came on the scene to test and to endorse Hope's powers. Colley recognized his deceased mother among the "extras." The ensuing controversy was only settled after 18 people who had known her selected the correct photo and testified that it was a portrait of Mrs. Colley, who had never been photographed.

Harry Price, a psychic investigator, charged Hope with deception. This charge was never completely resolved because evidence indicated someone had tampered with the film wrapper used to "trap" Hope. Hope offered to submit to stringent tests, but his offer was refused. Later, Price signed a statement which said his test did "not rule out the possibility that Hope has other than normal means."

Edward Wyllie (1848-1911) spent his childhood in Calcutta, settled in California and became known as a spirit photographer. In 1900, the Pasadena Society for Psychical Research offered an award to any Los Angeles photographer who, under similar conditions, could produce, by trick or skill, results similar to those achieved by Wyllie. At one point, Wyllie was accused of super-

Photos courtesy of Walter H. Uphoff



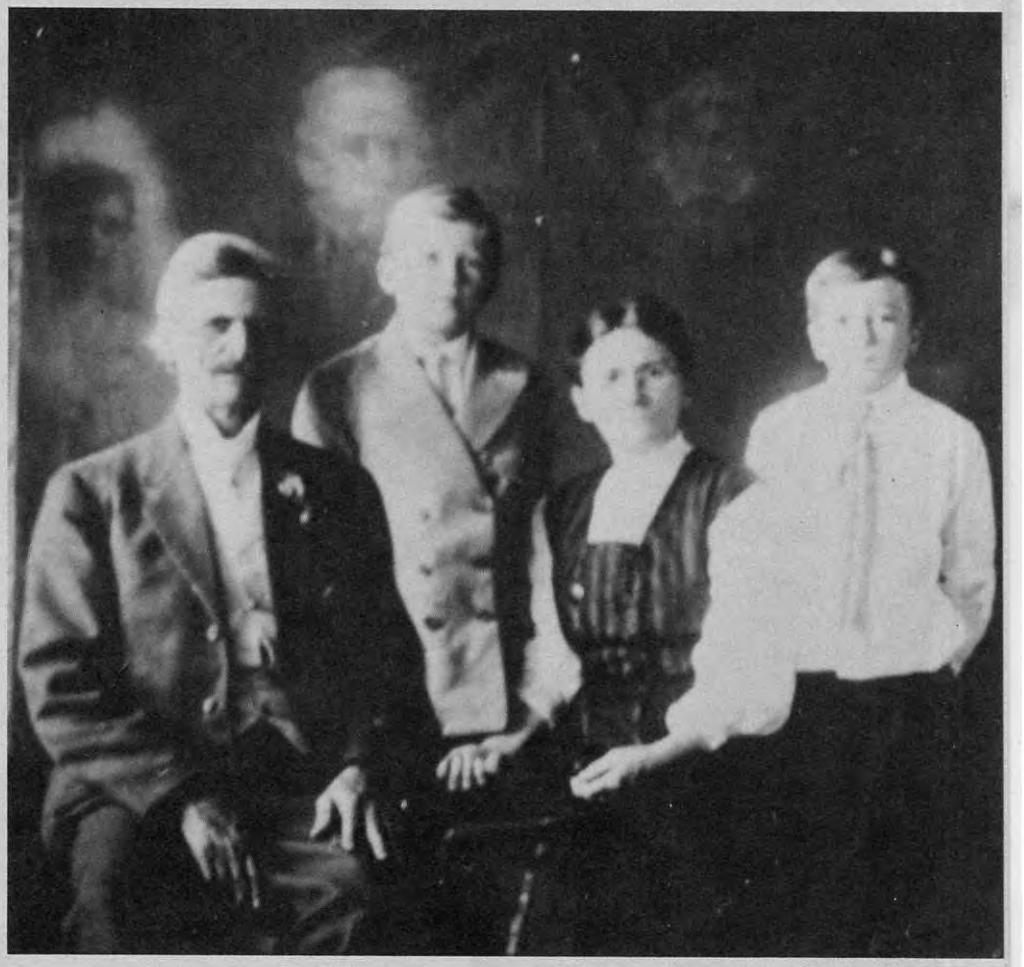
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"SPIRIT PHOTOGRAPHER" John Myers found this "extra" (left), identified as novelist Israel Zangwill, on a photo he took. In this photo (above) by Mumler, the subject, Mary Todd Lincoln, is joined by a shadowy figure resembling the late President Lincoln.

MRS. LENICE QUICK FENNIMORE (below) is flanked by six "extras" in this photo taken by Clarence Britton. She could name only three of the six extras seen. They were her father, aunt and father-in-law—all deceased. Taken by Alexander Martin who combined "spirit photography" with more traditional photographic endeavors, this photo (right) is owned by Myrtle White.





imposing faces on prepared negatives. This charge, according to James Coates, author of *Photographing the Invisible*, was never substantiated.

Pioneer Colorado photographer, Alexander Martin, found "extras" on his plates dating back as early as 1879. At that time he was taking tintype pictures of babies. Although a specialist in commercial and scenic photography and known as "the dean of Colorado photographers," Martin, as a "spirit photographer," received the stamp of "genuine" from no less an authority than Harry Houdini, who came to investigate him in 1915.

During the 1930's, Clarence Britton, a Seattle medium, frequented the Wonewoc, Wis., spiritualist summer camp and took "spirit photographs." Out of curiosity, I went to observe him at work. I found nothing suggesting fraud or deception. Mrs. Lenice Quick Fennimore gave me one of his pictures and identified three of the six "extras" as her father, aunt and father-in-law—all deceased.

John Myers, a London dentist, psychic photographer and healer, once used "spiritual healing" to cure American industrialist R.L. Parish of a chronic sciatic condition and defective vision. Parish invited Myers to move to the United States; Myers accepted. While serving as vice president of Parish's company, Myers continued his work in healing and psychic photography. Myers' psychic photographs were called "the best examples of their kind" by Maurice Barbanell, the editor of the British weekly, *Psychic News*, for many years and Myers' biographer.

Hundreds of paranormal psychic photos taken by F.H. Warrick in the presence of the medium Mrs. Ada Emma Deane were featured in a prodigious work about Mrs. Deane's physical mediumship [E.P. Dutton & Co. (1939)]. On the other side of the world, Dr. T. Fukarai, president of the Psychical Institute of Japan, and an experimenter probing the relationship between photography and thought, was obliged to resign his position at the Imperial University of Japan when he wrote *Clairvoyance and Thoughtography*, in which he stated his belief in clairvoyance. The book was published in England in 1921.

More recently, the unique "thoughtographic" abilities of a Chicago bellhop, Ted Serios, have been investigated in great detail. Realizing that skepticism and controversy would confront such far-out phenomena, Dr. Jule Eisenbud asked all witnesses to sign statements recording what each had observed during experiments.

Serios' feats, and the *Popular Photography* reporters' charge that his photographs could be duplicated by trickery have been so widely discussed in parapsychological publications that I see no need to repeat the saga here. The fact that Serios did not *always* use a "gismo" (usually the backing of a Polaroid film rolled into a small cylinder used apparently, as a point of concentration) when producing paranormals, should remind us that it takes but one white crow to prove that not all crows are black.

As often happens, psychics go through periods during which they are highly productive, then, for reasons not fully understood, pass into inactive stages or develop other forms of mediumship. Serios has not been productive for some time, although he occasionally gets a 'whitie' or 'blackie' which seems to indicate influences on film which are difficult to explain by present knowledge of photography. Many of Serios' paranormals feature an interesting vantage-point, one which indicates they were "taken"—as if from a height or angle suggestive of astral projection or an OOBE.

As Serios' productivity waned, the Veilleux family in Maine began to obtain paranormals on Polaroid. Joseph and his two married sons, masons by trade, had been playing with a ouija board when they got messages instructing them to get a Polaroid camera,

DURING SERVICES AT THE SPIRITUALIST CAMP in Etna, Maine, the Veilleux family snapped this photo (above) revealing two cloud-shrouded "extras." On instructions from the ouija board, the Veilleux camera was pointed to the east and this "extra" (below), identified as Alfred Pare, was caught.

point it toward the blank wall or at some specific object (often with instructions as to time and place) in order to get pictures of "faces."

I visited the family in May, 1969, taking along a Polaroid camera and new film purchased upon my arrival in Waterville. Up to that time, they had obtained more than 500 paranormals—about one of every 10 photos taken. Most show a close-up of a "face" surrounded by a white cloud or vapor. I examined 100 of the paranormals. Some had been obtained upon instructions from "Ouija" and others had been taken without the board's instructions. Richard and Fred, Joseph's sons, were intrigued and baffled by the "faces," which usually displayed billowy nimbus or "surround."

To see if they might get some paranormals in my presence, Fred and Richard loaded two cameras—one I had brought with me and one of their own—with fresh film, pointed the cameras at me and started taking pictures. In the first photo, my face was transfigured. In a subsequent series of pictures taken by both cameras, my entire head was covered with a white "cloud."

This incident was to have an interesting sequel. I had read Arthur Ford's books *Unknown but Known* and *Nothing So Strange*, but I had never met him. Since I was going to a conference in Philadelphia, where Ford was living at the time, I phoned and told him I was teaching classes in parapsychology and would appreciate the opportunity to meet him. He responded that he was under doctor's orders not to go into trance because he had recently suffered heart attacks, but I could come to visit.

Despite his doctor's advice, Ford began to drop into trance minutes after



my arrival. He described "a white cloud over your head which is now taking the shape of a face—a Slavic face . . . " Not wanting to miss something significant, I interrupted to ask permission to get my tape recorder. Ford continued, speaking slowly, " . . . 'yes' he says, 'Russian' and gives me the name of George Gamow . . . He says he is so glad to be out of the body because he suffered for a long time. . . . He worked with things you could not see, atoms, etc., but you could see their movements . . . . "

(Dr. George Gamow, who died the previous August while I was in Europe, and I were on the faculty of the University of Colorado at the same time, but I did not know him. He was a renowned physicist and cosmologist, a colleague of many other great physicists and scientists.)

"He tried to get his face through to you on film recently," Ford continued, "but he couldn't *hold* it." (I had told Ford *nothing* of the paranormal pictures taken by the Veilleux family several days before.) "As proof to you, check with Igor. He will tell you how I used to laugh at the heavens and the stars to keep my sanity. I knew a lot, but my ignorance was greater than my understanding."

I interviewed Igor, Gamow's only son, and his mother, before I told them anything about the visit with Ford or the Veilleux's photos. From them, I received confirmation of the state of Dr. Gamow's health and the comment reflecting his outlook and philosophy. Needless to say, it was an extraordinary experience for me, as well as for his family.

In August, 1968, the Veilleux family experienced a brief span of "non-productivity." Wondering what changes might produce results, the family decided to go to the spiritualist camp in Etna, Maine. As inconspicuously as possible, they waited outside until the services had begun. Then, standing inside the entrance, they snapped three pictures, two of which turned out to be paranormal. One shows a large face surrounded by the white "cloud" and a smaller face above it. Later, Rev. Gladys Laliberte joined them at a nearby restaurant to discuss the photographic results. She remarked that the male "extra" resembled her uncle, but no picture of him was obtained for comparison.

One evening a year later, Richard Veilleux retired early while his wife, Judy, watched T.V. in an adjoining room. Unable to fall asleep, he turned to ask her how long she was going to watch the program when he noticed a man looking at his wife and then at him. The face seemed familiar. When he asked Judy who the man in the living room was, she replied there was no one there. The figure disappeared. Richard remembers, "the figure seemingly drew within inches of me and returned to the living room before vanishing." Next day, while going through his picture file, he spotted the apparition as the "extra" face in one of his photographs.



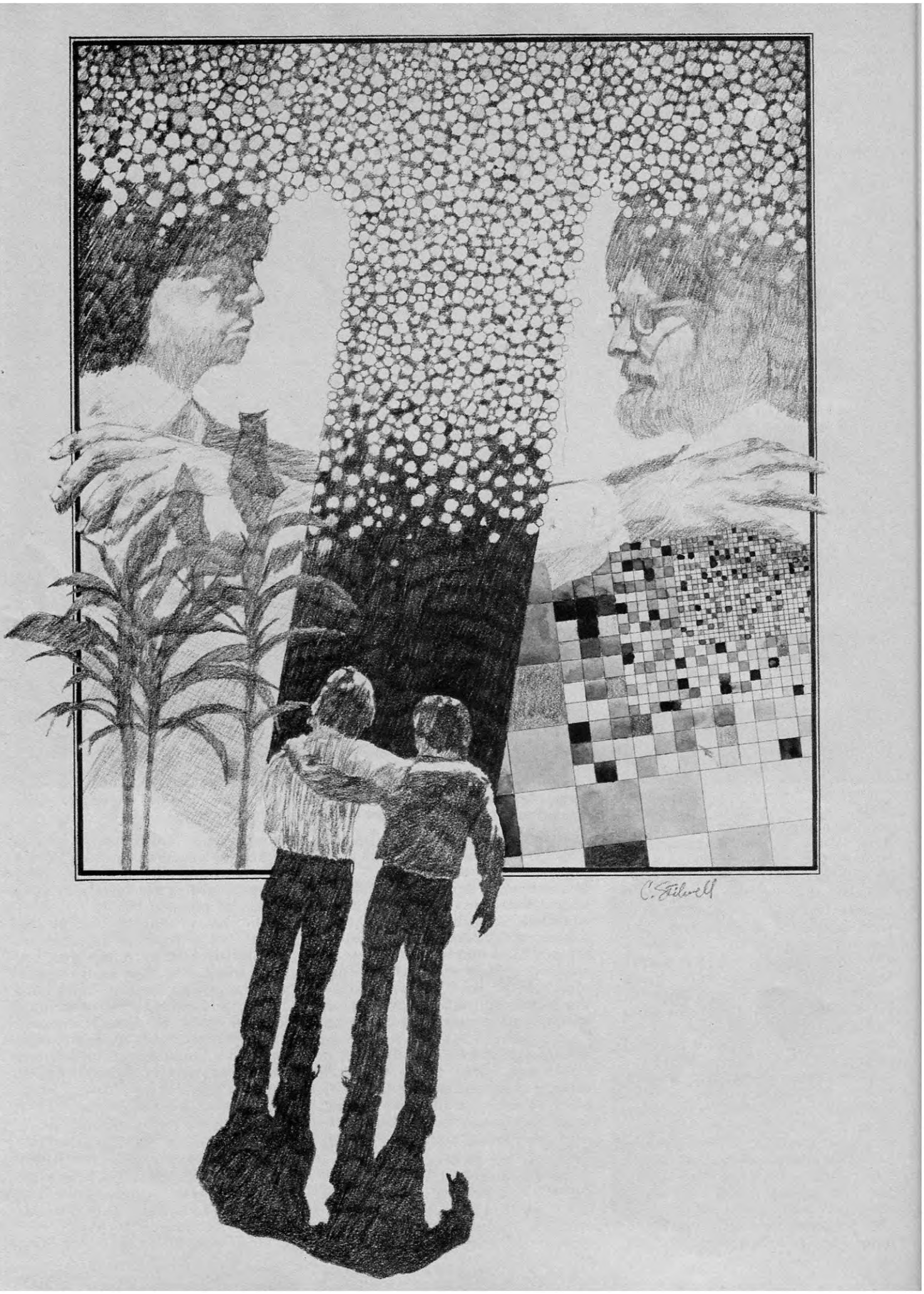
AUTHOR WALTER H. UPHOFF posed for this picture (above), but when it was pulled from the Veilleux Polaroid camera, a mysterious cloud covered his head. Consultation with Arthur Ford later indicated that the cloud was caused by the late Dr. George Gamow's effort to get through to Uphoff on film.

Since the Veilleux family members often relied on the instructions from the ouija when they took pictures, they consulted the board before making a trip to New York where they would try to obtain photos under test conditions. Their "control," Ann C. Low "from the Seventh plane," cautioned them not to expect too much. Later, the board spelled out the admonition, "hereafter, the production of the phenomenon" would be governed by them, "the intelligences behind the scene."

Because the Veilleux family started to use the ouija board out of curiosity, and was later directed to use Polaroid film to get faces from other dimensions, the entire question of the relationship between various psychic phenomena is brought into focus. Their success in identifying a number of paranormals has spurred them to continue experimenting, reading and speculating as to what it all means.

On the question psychic photography: fact or fraud, my investigations strongly imply there is too much evidence to dismiss it all as fraud, considering the integrity, emotional stability and motivation of those who, in most cases, accidentally stumbled onto the phenomenon. Psychic photography then, must take its place as fact within the world of parapsychological research.

Anyone who knows of someone who has successfully obtained "psychic photographs" is invited to contact the author at Route 1, Oregon, Wis. 53575 or Prof. Peter Phillips, Department of Physics, Washington University, St. Louis, Mo. 63130.


C. Gilwell

EASTERN PHILOSOPHY | WESTERN SCIENCE

A BLENDING OF THE PARADOXES

By George Koch

With but a few notable exceptions, Western science and the Eastern philosophies regard each other with some contempt. It is a comtempt—like most—born of ignorance. Philosophically though, the two separate lines of development are beginning to merge. The process is still in its early stages, but it is evident enough for all to view.

Western science is moving at a terrific pace. With this speed comes abstraction and a new philosophy of science—Uncertainty. In simple terms, it asserts that one cannot observe anything without altering it in the process of observation. Each time we attempt observation, the tools we use alter the object of our inquiry.

On a gross or macroscopic level, this alteration *appears* insignificant, but as we delve deeper to the microscopic and submicroscopic worlds, our measuring and observing tools become handicaps. We find that there is a very precise and absolute limit to the accuracy we can obtain.

If, for instance, we wish to measure the position and momentum of an electron, we find that as we increase the accuracy of either of these two, the accuracy of the other decreases.[1] In fact, to find the location of an electron one must bounce a photon of light off it (just as a flashlight bounces many photons of light off objects allowing us to know where they are). But the electron is so small that bouncing a photon off it moves it—generally thousands of miles in just one second (the speed of light being 186,000 miles per second, the photons and electrons move away from each other as do spinning billiard balls). By observing the electron, we have changed both its position and momentum. Increased in energy and moved far away, the electron is no longer the one we hoped to observe, but is instead something new—the product of what it was and what it becomes as a result of our movement to observe it. This unsettling phenomena cannot be escaped. We can never know what is observer and what is observed, since together the two are a singular process.—Thus, we cannot establish experimentally—through any science—the existence of a concrete, stable, non-subjective reality. Nor can we prove, through any science, that anything we know is any more than an illusion of our senses. *The observer changes the observed.*

Thus, the materialist, or objectivist, concepts of the universe, to which scientists have clung for so long, are now being discarded like overcoats in the heat of the noonday sun. As scientists delve deeper and deeper into the mysteries of the atom, visualization of the processes involved becomes completely impossible. Abstraction, Uncertainty is the law; and the law is beginning to sound more like the Eastern philosophies so long held in contempt. The subject calls our attention.

A seed, planted in the warm, moist earth, begins to sprout. At first, it grows from its own internal food supply, then it begins to absorb atoms and molecules, as food, from the soil. These it converts into plant cells. Soon a stem breaks the surface of the ground. Here, the plant also absorbs energy from the sun, in addition to that which it is already absorbing from the soil. It continues to grow this way for several weeks, until it flowers and goes to seed. The seeds scatter and the process begins again.

Portions of the parent plant, or perhaps even all of it, die and dissolve into the soil, where their constituents remain to be used in a future plant's growth process. The dissolution process involves the breakup of plant cells into atoms and molecules. Almost all of them retain this form until use again is made of them.

Cells in the brain die every day. Each time something is touched, epithelial cells are stripped, or fall, away and must be replaced. New ones are continually constructed from atoms and molecules in the food we eat. Every seven years the body acquires a completely new set of cells.[2] All those present seven years earlier have slowly passed out of the system, returning to their original state as independent atoms and molecules, and a whole new system has been built.

What we then see is a slow, but constant, flow of matter—atoms and molecules—into and out of the individual. If our vision were a little more inclusive, timewise, the process would resemble a stream, a continuum, of atoms. One small section, 5 or 6 feet long, might be called an individual.

The individual is similar to a pond, fed by an inlet and drained by an outlet. The flows to and from the pond may be slow, but, as long as they are equal, or nearly so, the pond continues to exist as a recognizable widening of the stream, and we see an individual.

Now, this "widening of the stream" takes many forms: beautiful women,

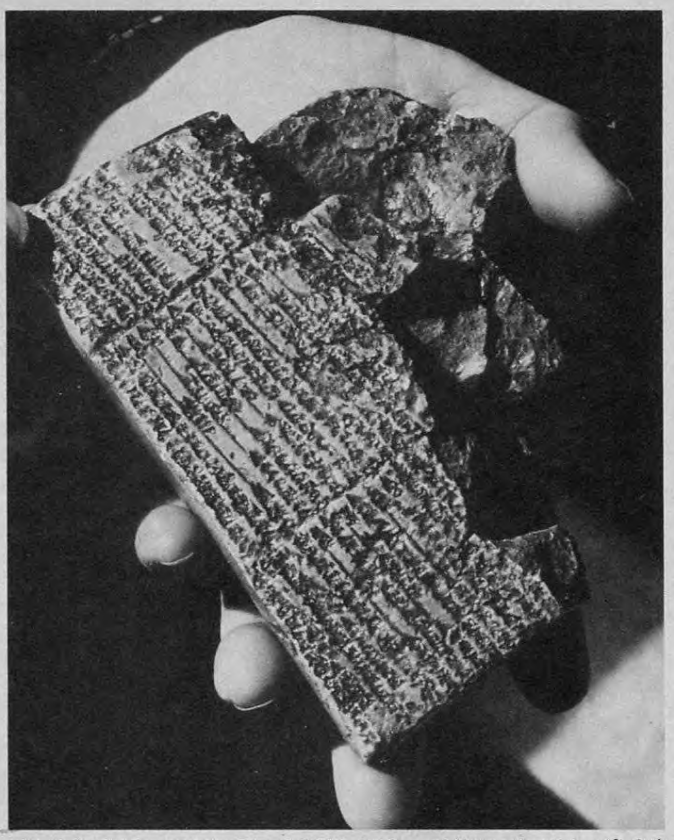
(Continued on page 62)

Illustration by Craig Stillwell

SEARCH FOR NOAH'S ARK

Are it's timbers being used for firewood by the natives of Mt. Ararat?

By Bob Shultz



GILGAMESH TABLET COPY tells another version of Ark tale.
Photo by Bob Shultz

(Bart La Rue's mission seemed simple enough: go to Turkey, climb 16,000-foot Mt. Ararat, find Noah's Ark, film the entire expedition for documentary purposes and return. But, no one told him about roving Kurdish warrior bands, giant killer dogs, wolf packs, and a nocturnal hide-and-seek game with Turkish soldiers on the side of the mountain.)

Bart La Rue comes from a strongly journalistic background and was news director of a TV station in Abilene, Texas. He was deeply involved in investigative reporting during the period of the Billy Sol Estes scandal.

Why would a man with this hard-news background become interested in this subject in the first place? "I got hooked on making this film about the Ark quite by accident while I was making a Western film," La Rue explains. "One of my backers told me he had just returned from Turkey, where he had been with a research foundation to locate the Ark. This group has a plan to build a permanent housing over the glacier where the Ark is located and just melt the ice away to expose it. That's been in the completed blueprint stage since 1970. But, they can't get a permit to go back in. I didn't really believe this man until he told me a lot of details about the Search Foundation in Washington, D.C. Then, it finally dawned on me that this would be a helluva film."

"What real meaning does the Ark have for mankind today?" La Rue's soft, Texas drawl underplays the weight of the words themselves. "If there's an ark, there must have been a flood. If there was a flood which did destroy mankind, then a lot of scientific theories go down the drain. All history changes if that's Noah's Ark. Man didn't progress from the apes. If that's Noah's Ark, these stories are true and the flood was big enough to strand that ship at the 14,000-foot level of Mt. Ararat where it was discovered. That means the water all over the world was 14,000 feet deep. It also means those world-wide flood legends, and I've traced them to 600 different peoples, were based on fact."

That's La Rue's simple, one-two line of reasoning, a hard one for Darwinians to dispute. Indeed, if this is the Biblical Ark, the resulting camps will make the Watergate Affair seem like a high school pre-game warm-up. And there is a strong line of scientific fact which would seem to lend a great amount of credence to the Biblical story. A certain Isaac N. Vail, in 1894, proposed what has become known as the Vailian Theory. It has been accepted as fact by a number of scientists. La Rue explains, "This theory holds that at one time the Earth was covered by a thick canopy of vaporous moisture. This would have made the entire Earth much like a giant greenhouse . . . warm and moist . . . with an even, constant temperature. The Earth would not have had the giant swings of climate it now has. When this vapor canopy was destroyed, all the moisture it contained inundated the entire Earth."

In his book *The Ark: I Touched It*, Fernand Navarra, original discoverer of the Ark's location, describes the Vailian Theory:

> "You probably know that they have frequently found well-preserved bodies of Mastodons and other animals in the Siberian ice and in North America. Many of these animals were discovered with grass undigested in their stomach. (see PROBE, May '75 issue for other details on this phenomenon.) This proves two things:
>
> - That at one time there was abundant vegetation in these arid lands, now glaciers, and,
> - That these herbivores were stricken quickly and killed by an enormous snowfall at the beginning of the glacial period.
>
> "One can only explain these two aforesaid conclusions assuming that at one time the Earth was surrounded by a vast canopy of water causing a new greenness on the Earth. The first chapter of Genesis confirms this theory which mentions, 'The waters *above* the firmament'."

Navarra explores the Biblical refer-

ences further and cites certain geophysical facts to further substantiate his claim. He notes that there may have been an amassing of the waters above the polar regions, due to the lessening of gravity in these areas, and feels that when the canopy burst, it permitted these *furious waters* to fall. With the rupturing of the canopy came an immediate change in the climate. And, while the water fell as dense rains in the tropical regions, it came down as heavy snows in the polar regions and at higher altitudes.

This would have had other effects on made the entire Earth much like a giant Navarra continues:

> "Apparently the descent of this enormous weight of water on the surface of the planet caused a great change on the earth's crust. The seas were deepened and the mountains raised . . . great masses of ice were formed in the northern and southern zones . . . for about a century, the central part of the North American continent went through an enormous earthquake. This is recognized by geologists as the reversal of the Earth's crust. This phenomenon is sometimes considered as substantial evidence of the beginning of the glacial period."

The evidence is accumulating. But, facts are not easy to assemble, given the best of conditions and cooperation from concerned parties. One of the parties most concerned with this story is the Turkish government . . . Mt. Ararat happens to lie in what is now eastern Turkey. It wasn't always there. It used to be in Armenia. The mountain didn't move. Armenia and most of the Armenians disappeared . . . right after the Turko-Armenian War. These people were either killed or scattered, and most of the country of Armenia was taken into Turkey. Remaining Armenians found themselves in Russian territory, and very little is heard of them anymore.

"Alexander the Great came through here when he put his territory together," La Rue said. "His invasion route went from Istanbul to Ankara, a little south of Lake Van, and then on to a point just south of Ararat. There is an easy path through the mountain. The Persians, the Greeks, the Armenians, the Romans . . . certain Roman generals even fought among themselves for possession of the area. There is still an old Roman fort there built on an outcropping of rock . . . from about 62 B.C. All these people wanted to control this area. Everybody captured it at one time or another. It must have changed hands two dozen times. But, there are no natural assets there, no richness, no minerals. It would be like owning the only freeway into or out of an area. If you control the Ararat area, you control the comings and goings for several countries. Archaeologically, this is the richest country in the world . . . and it's never been dug."

This may have been part of the original "land of milk and honey," but La Rue was impressed with both the ferocity and helpful nature of the people there today. They are a people dispossessed of their country. As Armenia disappeared, so did Kurdistan. Now a nationality without a nation, the Kurds have formed into militant bands, roaming the wild terrain and bringing death and destruction to their enemies whenever, and wherever, they can. More and more, the Kurds unite to regain their own land. This is well and good for the Kurds, but it does make for a certain uneasiness in the foreigner trying to engage in some simple research in the midst of their battles. And the tensions brought about by constant political pressures often provoke tenuous situations. "It's a wild area. Even today, 1975, these Kurds roam around on horseback with pistols, rifles and bands of ammunition strapped on themselves. It's like living 150 years ago. Sitting in the little hotel at night, somebody starts a fight and it's suddenly like a John Wayne movie. Then, the families swear a vendetta and start looking for each other. You can just look suspicious, and they'll pick up rocks and begin stoning you. But, these Kurds became my buddies. Without their help, who knows what might have happened."

La Rue has gathered a staggering amount of reference data, including recent aerial photos. Pointing to pinpoints on the maps and photos, "In the Ahora Gorge, 7½ cubic miles of earth just fell off the mountain. It buried villages, monasteries, everything. That was in 1840, and it all happened in a matter of seconds. The summit of Ararat is a permanent ice-cap, and a large glacier, the Poro Glacier, moves down from there. Now, from aerial photos taken by NASA, it has been adjudged that there is a foreign object just below the ice. That's the precise spot where Fernand Navarra found and brought back timbers which have carbon dated at just past 5,000 years old. From just beyond this turn in the glacier," La Rue said.

"Senator Moss, who is connected with NASA, announced last year that this photo shows an object imbedded in the ice-cap near the location of Navarra's timber find. This NASA photo came to light last spring. It was taken in November, 1972, but not released until then."

Throughout the centuries, the Kurds have been the ones who have had primary access to the mountain and all it may hold. They have come and gone with their sheep for thousands of years, and may have in their possession a major portion of the remaining relics. If they've kept them. "The Kurds told me stories about using the timber they find on the mountain as firewood. The only timber that can be there is from the Ark. So, the damned Kurds are burning the Ark as firewood. There's not a tree on the mountain. It's totally barren. Grass grows, bushes, every flower known to man . . . but, no trees.

"The wood that has been found on the mountain is a type of oak which doesn't grow for 200 miles from there now. No one knows what was growing there before the flood."

Naturally, La Rue feels a certain disappointment about what the Kurds may have destroyed. But, this feeling is tempered by a certain gratitude to these same people. The Kurds helped him outwit the Turkish officials who would

(Continued on page 58)

MT. ARARAT MAP reveals its precarious relationship with neighbors.



Photo by Bob Shultz

ENIGMASS

DRIVEN FROM HOUSE AND HOME

NELSONVILLE, Ohio—Rambunctious, unseen and uninvited visitors recently drove a weary, frightened family from its home here.

According to the family members, who left home for a much-needed rest, light bulbs have flown from the sockets and burst in the air, a table "walked" across a room and a small table "kicked" a visitor in recent weeks.

One night, a coffee cannister and a flour cannister tumbled over and spilled on the floor. Cups flew through the air, ashtrays spilled, weird noises were heard and a pencil moved from one room to another without human assistance.

Curious visitors report that they could "feel a presence."

THE GHOSTLY COLUMN

YORK, England—After 20 years of keeping mum, Harry Martindale decided to talk about what he saw in the basement of the Treasurer's House here.

Back in February, 1953, Martindale was working as an apprentice pipefitter when he saw something which put him in a state of shock for days and led him to refuse to enter that basement again.

"It was just before lunch and I heard a trumpet blaring out. I thought it was a radio somewhere, then I realized it was coming from the wall.

"A Roman soldier came through and I fell off the ladder and scrambled terrified on my bottom into a corner . . . others came through and the second thing was a horse . . . there were no fewer than 12 and no more than about 20 soldiers.

"Then a big feeling of relief came over me—I realized they couldn't see me. We were in two different worlds," recalled Martindale, now a British Bobby.

According to the witness, the Roman soldiers appeared to be cut off at the knees, the horse, at the fetlocks, until they walked through the section of the basement which archeologists had excavated down to the Roman road, about one-foot below the surface.

"These men were only about five feet tall and the horse was like an old carthorse . . . they were scruffy . . . They weren't walking smartly and looked very tired . . . even the horse.

"One was blowing a dented horn . . . You could actually hear the horse's hooves chipping on the surface and a murmuring came from the men . . . they carried swords about 18 inches long . . . had helmets over their ears with beautiful plumes . . . and they wore green skirts that were poorly dyed . . .

"As others appeared from one wall, those who had come first vanished through the other side of the cellar . . . When they had all gone I could still hear the musical note . . . and I ran out as quick as I could," continued Martindale, who now is back in the basement telling his story to visiting tourists.

When he emerged from the cellar, Martindale encountered the building's curator who said, By the look of you, you've seen the Romans."

LAST WRITING ASSIGNMENT

DENVER, Colorado—For a language arts class writing assignment, 14-year-old Steven Mollendor chose to submit his own obituary. Penned on a piece of binder paper, the notice said he would be buried January 29, 1975, several days away. His teacher graded the paper A-, called it "well written" and returned it to the youth.

On the following Monday, the boy collapsed on the playground of the junior high school he attended. Shortly thereafter, young Mollendor died of causes not readily determined. The youth's burial date prediction was just a few days off the mark.

THIS PLACE IS TERRIFYING

SAN JORGE ISLAND—No Solomon Island native will set foot on this picturesque, tropical South Pacific island.

San Jorge has been called haunted since cannibals axed two Roman Catholic priests to death there in 1845. In 1933, the mysterious deaths of prospectors Ernest Palmer and Harry Siggs reinforced the local legends. Discovered huddled in a cave, the dead men wore horrible, tortured expressions.

Today, natives on nearby Guadalcanal warn, "Don't go there. It's very bad. You'll know you are not alone."

Still, reporter Haydon Cameron, an American, and marine scientist Wade Doak, a New Zealander, ventured to spend one night on the haunted isle. According to Cameron, he'll never go back.

"Suddenly, the weighty trunk of a tall coconut palm slammed into the ground just 50 feet from my hammock and something screamed in the darkness. My heart leaped into my throat. Then more trees fell. I counted a total of 17 trees that fell during the night.

"Just after 4 a.m., with a brain reeling from lack of sleep, I shut my eyes. But I was jerked violently awake. Some unseen force had ejected me from my hammock. I was upside-down in a heap on the ground and choking with fear. I remember shouting, "Oh God . . . Get me out of this place, now!"

Moments later Cameron's companion was bodily hurled from his hammock, gasping "Good God! this place is terrifying."

Cameron then whispered "I have this overpowering feeling we are not alone."

ESP DEMONSTRATION

Upton Sinclair, the two-time Pulitzer Prize-winning novelist and muckraking journalist, and his wife, Mary Craig Sinclair, were perceptive investigators of what he referred to as "mental radio" or ESP.

The results of experiments testing Mrs. Sinclair's telepathic abilities were recorded in a book written by her husband and carrying a preface by Albert Einstein. But her greatest demonstration of psychic ability was not reported in the book because it occurred after her death.

In the days before Mrs. Sinclair died of what was said to be a heart attack, she suffered fainting spells and took three serious falls as a result of these spells.

A few days after Mrs. Sinclair's death, her novelist husband received

a letter from a total stranger living in Iowa, more than 1,000 miles away. The letter told Sinclair that during a seance conducted by medium Arthur Ford and attended by the letter's author, a message had come through purportedly from the recently deceased Mrs. Sinclair.

Asking those assembled to communicate a message of love to her husband, Mrs. Sinclair used a curious detail to prove her identity. She said the three fainting spells she had suffered before her death were actually light strokes.

Sinclair was puzzled by the letter. He remembered the three falls induced by fainting spells and knew of no way in which the writer could have learned of them. But, he was baffled by the reference to three strokes.

He then contacted the physician who had autopsied his wife's body and asked about the findings.

"Well," said the doctor, "your wife had certain brain lesions."

"And what did they indicate?" Sinclair asked.

"That she had three light strokes before her death," the doctor said.

A HAPPY, BUT LONELY, GHOST

SALEM, Oregon—Since Milfred moved in, things at Don's Breezewood restaurant here are never dull.

Mischievous Milfred keeps things jumping at the restaurant long after the last patron has left his tip, paid his bill and departed. "Late at night, maybe 3:30 or 4 in the morning when we're working here cleaning up, we'll hear heavy footsteps overhead. They start at one end of the building, walk to the other end and back—just once," reports Don Graves, owner of the one-story restaurant.

"Or maybe the front door will open, but nobody comes in. Pretty soon we'll hear the door open into the restroom area. Then after awhile, the doors open and close again," Graves said.

He also recalled the time the burglar alarm went off, despite the fact the wiring had been cut. Milfred also keeps Graves and his employes on their toes by turning on lights and unlocking the door of the basement linen room, which is kept dark and locked. According to a 15-year-old busboy the main basement door has swung shut behind him twice, although it had been propped open—once by a chair and once by a chair and a door-stop.

The ethereal tenant apparently is not above indulging in an occasional earthly delight, either. Employes report that the liquor room door occasionally will swing shut for no reason.

As for just what Milfred is, the restaurant staffers are unsure. "Sometimes I certainly think there's something. It's a friendly thing," ventured co-owner Joy Beebe. "I don't know (who Milfred is) but he's somebody," said one employe. A young woman bartender was more certain, "He's a genuine ghost. I've heard and witnessed some mysterious things but nothing bad. He's a happy, but lonely, ghost."

WITHOUT SO MUCH AS AN SOS

BOOTHBAY HARBOR, Maine—One crisp Saturday morning in January, five men boarded Bigelow Laboratories' research vessel, the 54-foot *Gulfstream,* and set out to sea on a routine oceanographic errand requiring at most, two days. The crew and vessel were never again seen alive.

The following Wednesday, the crew of the Coast Guard cutter *Duane* found the body of James Riddle, 39, floating supported by an untied life preserver in 42-degree waters approximately 25 miles south of Portland. The coroner later named exposure as the cause of death. Searchers who scoured the 77,000 miles of ocean found only scattered debris, including two life rings and a drawer from the *Gulfstream.*

The disappearance of the steel-hulled ship, built as a crew boat to service oil rigs in the far more treacherous Gulf of Mexico, has completely baffled the would-be rescuers. The crew was seasoned and the vessel carried two self-inflating life rafts and five radios. No SOS was heard from the *Gulfstream.*

Communications between the *Gulfstream* and radio operators on the shore were normal, or were they? Late on the Saturday night of the *Gulfstream*'s departure, South Portland Coast Guard radio operator Leland Bugbee intercepted a call, "A unit called . . . We asked if it needed assistance and it came back and said, 'Coast Guard South Portland, this is *Gulf* . . . ' " The call was then cut off "like the transmitter went dead." For the next one and one-half hours, Bugbee tried, unsuccessfully, to re-establish communication. He described the voice he briefly heard as having "that overtone of nervousness. You can't really explain it."

"It's a mystery, that's all I can say," stated Lt. Michael Perkins, director of the inconclusive Coast Guard inquiry into the *Gulfstream*'s disappearance. "We don't know, and we probably won't know, what happened to her or why she didn't return to port."

STINKING DEW

VERO BEACH, Florida—Cobwebs falling from the sky shrouded this small, southeast coast, Florida town in 1967. A few days later, the cobwebs disappeared as inexplicably as they had come.

No one could explain them, but reporters researching the phenomenon learned that the cobwebs had previously visited other towns.

During the 17th century, the gooey threads fell on Munster and Leinster, England, and were dubbed "stinking dew." Charles Darwin reportedly spied what he called "spider balloons" near the mouth of South America's La Plata River in 1832.

The webs drenched Milwaukee in 1881 and treetops in California in 1958.

A pair of Miami biologists attempted to bottle the cobwebs when they happened upon them during a fishing trip in 1957. By the time the scientists had returned to their laboratories, the cobwebs had disappeared.

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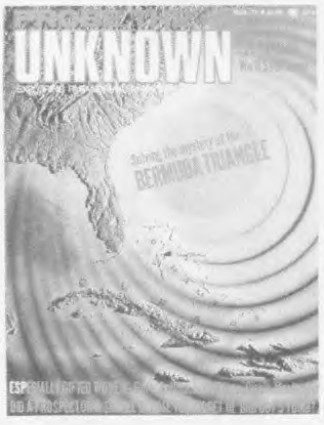
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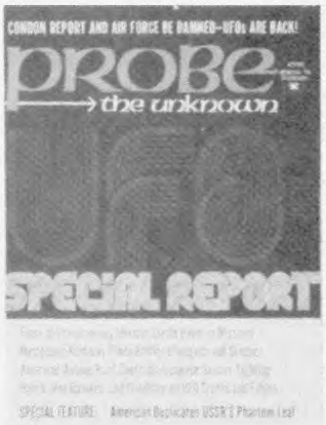
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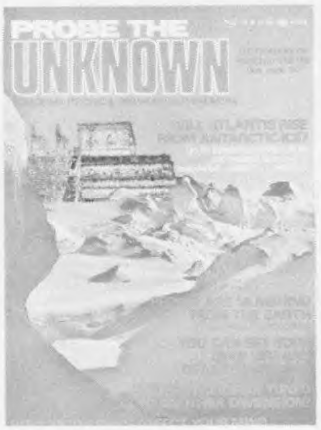
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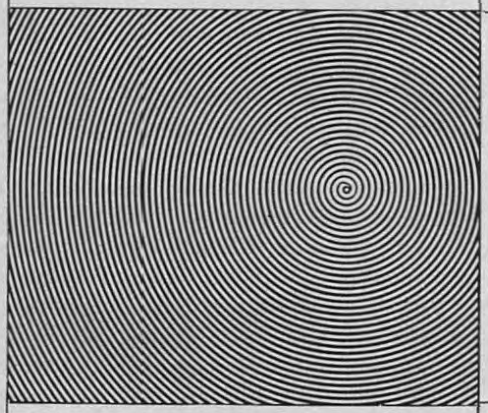
CALENDAR

may 16

The Magus presents Ronald Davidson, 5295 College Ave., Oakland, Ca. Contact Joseph Lambert for details.

may 22

Illinois Society for Psychical Research meeting, 8 p.m., fourth Tuesday of each month, Coral Room, Lawson YMCA, 30 W. Chicago Ave., Chicago, Ill. Contact William Wenk, P.O. Box 491, Chicago, Ill. 60690.



may 23-25

Magnificent Consummation presents "Rainbow Ray Wesak Festival," in Sedona, Ariz. For details contact Revs. Garman and Evangeline Van Polen, P.O. Drawer 1188, Sedona, Ariz. 86336. Ph. (602) 282-3427.

may 23-26

Ancient Mediterranean Research Association presents "Walk with the Ancients to Phoenix," an archaeological travel tour. For information, contact the association, 10835 Santa Monica Blvd., Suite 206, Los Angeles, Ca. 90025. Ph. (213) 475-6373.

june 4

Mind Probe One presents free introductory public seminars and graduate workshops, 8-11 p.m., Wednesdays, Howard Johnson Lodge, 4222 Vineland Ave., North Hollywood, Ca. For information contact Dr. Mark Beshara, 9350 Wilshire Blvd., Beverly Hills, Ca. 90212. Ph. (213) 274-9942.

june 6-8

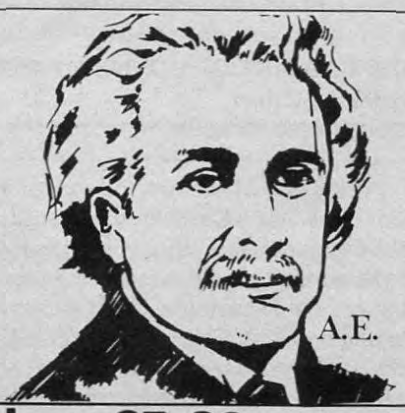
Promotional Enterprises of Phoenix presents "Psuper Psychic Pspectacular," Las Vegas Hilton Hotel, tickets $1.50 advance, $2 at door, $125 fee for exhibitors. Advance tickets available at the hotel and from Promotional Enterprises of Phoenix, 3140 West Wood Drive, Phoenix, Ariz. 85029.

june 15-23

Colorado ICC presents Celebration of Humanity. Contact Steve Shafer, 666 Manhattan, Apt. 1, Boulder, Colo. 80303.

june 20-22

ICC San Diego presents "Physician of the Future" Healing Conference. Contact David Harris, Box 23231, San Diego, Ca. 92123.

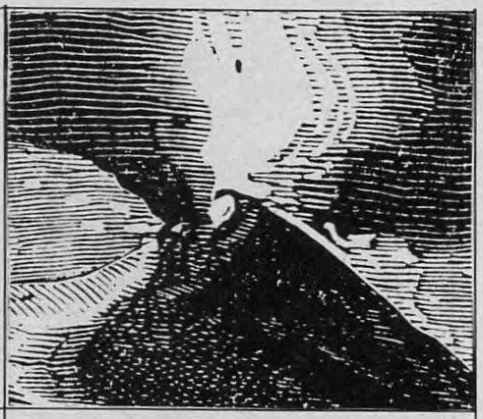


june 27-29

"Creative Awareness," a seminar featuring medium and teacher Dr. Stephan Paul Douglas, Park Lodge, Crestline, Ca. contact Park Lodge Office, 3225 E. 8th St., Long Beach, Ca. 90804. Ph. (213) 434-1494.

july 4-6

Luxis Circle presents Healing Convocation at Asilomar, Ca. Information: contact Lucille Van Tassel, 7033 Valjean Ave., Van Nuys, Ca. 91406. Ph. (213) 785-3941.



july 18-20

"Learning Your Potentials Through Astrology," a weekend workshop by Zipporah Dobyns, Ph.D., psychologist, author and teacher, Park Lodge, Crestline, Ca. For reservations and information contact Park Lodge Office, 3225 E. 8th St., Long Beach, Ca. 90804. Ph. (213) 434-1494.

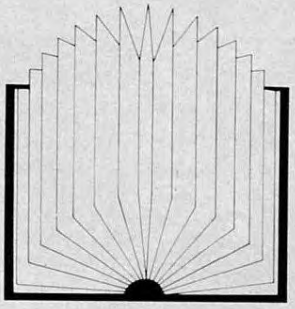
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books IN REVIEW

THE BERMUDA TRIANGLE
by Charles Berlitz
(Doubleday—$7.95)

There is a school of thought which holds that in order to understand any given thing, it is necessary to understand all other things. *The Bermuda Triangle* by Charles Berlitz tends to confirm this view. Nearly half the book is devoted to a survey of what is known, or reliably conjectured, about lost civilizations. Fascinating as it is in itself, this discussion of the antediluvian world is not just idle digression; it is the background necessary to an understanding of one of the major theories about the triangle phenomenon. In what appears to have been a Herculean research effort, Berlitz has presented all the viable theories along with remarkably jargon-free technical information. In the process, he has avoided the two pitfalls common to books on the unsolved mysteries of the world. He has neither promulgated a pet theory by ignoring contradictory facts, nor has he twisted the available data into a fanciful new theory of his own.

Like all the best books in this genre, *Triangle* raises more questions than it answers. That is to be expected. What is extraordinary is that in several instances, interest in the enigma of the triangle runs a poor second to the issues raised by the supporting material. One of these is the tantalizingly brief account of the Philadelphia Experiment. The questions it raises are jolting. What became of the men of the Philadelphia? Is the Navy still conducting experiments? How much have they learned? What *else* is our government keeping from us? Why? To protect us—or control us? The Bermuda triangle is one thing—a mystery with no hope of immediate solution—but the Philadelphia Experiment is quite another. Here are our contemporaries conducting experiments with altogether new powers, with mind-blowing implications—and getting positive results! Undoubtedly, Berlitz tells us all he knows, probably all that is knowable, given the government's secrecy, but it's not nearly enough.

Meanwhile, back in the triangle, ships and planes are still disappearing, as they are to a lesser degree in eleven other triangles around the world. Berlitz has painted us a picture of a demonstrably dangerous phenomenon about which theories abound, yet to which the official response is childish denial. (Ignore it and it'll go away. Or—we don't understand it; therefore, it doesn't exist.) If the book has any failing, it is its inappropriate, indulgently amused stance on officialdom's equivocation. *Triangle* could have served as a powerful indictment.

Readers who seek out books that promise absolute answers, those who read only the books which reinforce their own prejudices, will be disappointed in *Triangle*. Those who expect the standard anecdotal treatment will be overwhelmed. The sophisticated reader who knows the function of a book of this nature is to present a concise statement of the problem will be delighted.

PAT REMPE

THE FAR SIDE OF CONSCIOUSNESS
by Daniel Cohen
(Dodd, Mead—$6.95)

At the end of the first chapter of *The Far Side of Consciousness,* Daniel Cohen announces his bias and his purpose. He is a skeptic and a materialist, he tells us, who has developed "grudging respect" for psychic investigators. He is not out to debunk but merely to *counterbalance* the over-enthusiastic reporting of true believers. What follows is a sort of state-of-the-art run-down on a whole smorgasbord of psi phenomena.

The dust jacket refers to the book as controversial, which means that readers' reactions will vary widely in accordance with their own biases. Other skeptics and materialists will suffer whiplash from vigorous nodding-in-agreement. True believers will accuse Cohen, with some justification, of selective perception. In the chapter on faith healing, for example, he cites the failure of sincere efforts by qualified experts to produce hard evidence of real cures and the reluctance of many healers to have the validity of their results tested. But, he ignores entirely the fact that Kathryn Kuhlman, to whom he refers as the most famous healer of our day, urges and even insists that people healed at her services return to their doctors for verification.

On the other hand, Cohen performs a genuine service in airing, with solid scientific backing, some of the current fads that are more likely to alter your bank balance than your consciousness. If he shoots down one of your favorites, he at least assures that these techniques are harmless and holds out the hope that the curiosity of today may be the basis of a breakthrough tomorrow.

There are discussions of an assortment of phenomena including hypnosis, astral projection, ESP, polygraph experiments with plants, Kirlian photography and the human aura. Readers who are unfamiliar with these subjects will gain a reasonably objective idea of the concepts involved, the work that is being done and the limitations thereof. More knowledgeable readers will focus on the underlying, if unintentional, message—scientific law, in order to be law, must account for all apparent aberrations, and this principle is more often violated by orthodox scientists than by psychic investigators.

As a plea for a rational and disciplined approach to the question of the nature of consciousness, this book is a success. As an antidote to the spate of partisan literature rolling off the presses, it should be read, at the very least, once a year.

PAT REMPE

The Humanoids (Henry Regnery Company—$3.95) is a collection of articles discussing recent visits from unidentified flying objects. Written by eight writers, scientists and astronomers, the articles look at some of the world's

more famous UFO sightings. Authors Charles Bowen, Jacques Vallee, Antonio Ribera, Gordon Creighton, W.T. Powers, Coral Lorenzen, Donald Hanlon and Amie Michel carefully scrutinize the available evidence and records of the sightings, sometimes devoting full articles to single incidents. Cases considered at length in this work include the Antonio Villas Boas contact in Brazil, the Villa Scantina case in Italy, the Valinsote episode in France and the Socorro, N.M., landing.

The man Louis slips into trance. Soon, a low voice, identifying itself only as "The Source," begins to lecture on topics ranging from a description of the physical appearance of Christ to recipes for a healthier, spiritually aware life.

These metaphysical lessons have been compiled and edited by Brad Steiger, creating *Words from The Source* (Prentice-Hall—$6.95). Steiger prefaces the work with a profile of psychic-sensitive Louis' life, career and the foundation bearing his name.

The author uses a conversational form which makes the reader feel he too is listening to the low voice of "The Source."

Heaven and Hell (Swedenborg Foundation—$1) was written in 1758 by Swedish scientist, philosopher, statesman, writer and religious reformer Emanuel Swedenborg, yet its teachings are valid today. Like most great works, it is only dated by the vocabulary and grammatical constructions used in its pages; its message is timeless. The book is based upon Swedenborg's years of experience with the "other world" and provides a rational and clear explanation of life after death. In *Heaven and Hell*, the author guides his readers on a tour of the three worlds—heaven, hell and the spirit world—which lie beyond our physical world. Readers should be warned that Swedenborg, like most scholars of his time, wrote in Latin and translations of his works are quite literal. Thus, at first, the reader may find them difficult to read.

In *We Are All Healers* (Harper & Row—$5.95), author Sally Hammond asserts that the ability to heal psychically may be "innate in all humans—although dormant in most of us—and it can be developed to greater or lesser degree."

Guided by this premise, she has written a book reviewing the contemporary healing scene and directing readers to sources able to help them develop those latent healing skills.

The author, a *New York Post* reporter, endeavors to remove the stigmas heaped upon psychic healing by a skeptical society too sophisticated to accept the practice. Carefully researching successful healings in the U.S. and England, she works to prove that healing is more than witchdoctor spells, occultism and the favorite con-game of phony evangelists.

Satanism and Witchcraft, A Study in Medieval Superstition (Dell, $1.95), by Jules Michelet, looks at the day when, with the flimsiest of evidence, society could, and did, name certain witches. And, the evidence was quite flimsy. Not MacBethian cauldron-stirring, but a pretty face and youthful appearance was enough to sentence a woman to beatings, floggings, tortures and even summary decapitations. Failure to survive immersions in water or boiling oil was absolute proof. With his graphic descriptions of witch hunts, Black Masses, the reign of Satan and the weird rites of the damned, Michelet points out the persecution of the innocent and the not-so-innocent. His work gives readers an idea of just how dark the Age of Darkness really was.

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DOWSING

(Continued from page 36)

not bad for a man whose main prospecting tool is a piece of quarter-inch copper tubing bent into a rough cloverleaf and filled with what Nelso will only identify as "a mysterious mixture of fluids." However, he is not a man to shun geologists if they can help increase his accuracy. Drilling for oil is an expensive proposition.

"I'd be a darned fool to spend that kind of money just on the strength of what my doodlebug says. It'll tell me I'm over oil but I never know how much."

So he calls in a geologist to double-check likely sites. Once Nelso went ahead and drilled anyway, even after the geologist gave a negative report. He struck oil. The geologist, on the other hand, has once or twice urged Nelso to drill where the doodlebug couldn't have cared less. But Nelso won't do it, and as the geologist says shrugging his shoulders, "How can you argue with his record?"

The United States Marine Corps, of all people, has also been turned onto dowsing by that kind of evidence. Not to locate oil, but other minerals—in the form of land mines and booby traps. The story appeared in the *Observer*, the U.S. Forces newspaper in Vietnam, and later that year in a *New York Times* story by Hanson W. Baldwin, datelined Camp Pendleton, Ca., October 10.

"The traditional willow-wand dowser, employed for many centuries in the search for water, has been replaced, in combat use, by ordinary wire coat hangers or welding rods of steel, brass or other metal three-sixteenths of an inch in diameter," Baldwin reported. "The wires are bent into L shapes and held loosely in both fists. As the operator walks over the ground, they spread apart or point to hidden tunnels, mines or other objects."

The article said, according to Marine officers, the coat-hanger dowsers had been used with marked success in Vietnam in the previous year. They were used particularly by the First and Third Marine Division engineer units, engaged in mine detection and tunnel destruction. Their use had been suggested by dowser Louis J. Matacia, who had made tests at the Quantico, Va., Marine base and Camp Lejeune, N.C.

"Unofficial use of the device has spread and the Marine engineers here at Camp Pendleton swear by it," Baldwin went on. "They do not know why it works either, but they are convinced it does."

"This is a gift that the Lord allows us so have. We are expected to use it. We try to help ourselves, we try to help others. The more we help others, the more we have for ourselves. If somebody wants to hire us to go make a location, we'll take pay. If somebody can't afford to hire us, we make him a location just the same if we can get to him. If he needs help, he needs help."

Earl Pyle

Well, maybe it's a gift and maybe it isn't. Even Earl Pyle seems to take a dual position on the matter. Despite his statement of faith, he, with his wife Sara, runs a "dowsers workshop" where the general public is promised "Now, you too can learn the secrets of dowsing."

This double standard probably goes back as far as dowsing itself, which is at least to 6000 B.C., according to a huge cave drawing showing a dowser at work, found in the Atlas Mountains of Northwest Africa. We don't know whether the artist considered it a gift or just the most effective way for your average cave dweller to locate a dependable water supply.

Science now and again takes a crack at discovering why the divining rod works and receives varying results. A Dutch geophysicist, Dr. Tromp, used an electrocardiograph, the instrument they plug you into when you've had a heart attack, to try to learn what was happening to a dowser's innards at the moment the dowsing rod dipped or vibrated. Dr. Tromp discovered a marked physiological change taking place and concluded that magnetic effects of some sort or another were actually being transmitted from the earth to the dowser.

If that's true, and dowsers are responding to impulses that affect them powerfully in an immediate physical sense, it would go a long way toward explaining the exhausting, or even downright painful, experiences they have.

"You should be relaxed if you're going on to make a location for oil, you should make only one or two locations a day," Earl Pyle warns. "Because if you put into it what my wife and I put into it, it will take a lot of strength out of you. That is one thing that will weaken you. After I've worked hard at it, I'm very tired."

More dramatic was the effect on Evelyn M. Penrose, who deserves a place in the women's lib movement Hall of Fame for defying both sexism and anti-dowsing prejudice to become the official water diviner for the Government of British Columbia in 1931. At the request of her employer, she took time off from water-locating to investigate the prospects of an oil field in which several oil companies had put down test wells.

"The first indication I get of oil is a violent stab through the soles of my feet like a red-hot knife," she reports. "When over the oil itself, the action of the rod is so violent that I am turned and twisted about like a doll on the end of a string and can hardly keep my feet."

When she came upon the strongest dome of oil, the shock was so great that she collapsed, unable to open her left hand or straighten her left side.

It was worth it, though, at least as far as the government was concerned. A geologist had surveyed the fields 30 years earlier, and Ms. Penrose received her shocks and stabbings over exactly the same places selected as likely drilling sites by the geologist.

Ms. Penrose, too, seems to have anticipated Dr. Tromp's conclusions about the origin of a dowser's power. She believed that diviners were human radio sets who were able to tune in to electromagnetic waves and fields of force given off by water, minerals and oil.

The Russians have done a fair amount of research into the whys and wherefores of dowsing. In 1916, Profes-

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sor Kashkarov of the Tomsk Institute of Technology reported that many water diviners, if they are within the field of influence, sense the presence not only of streams of underground water, but also of gas pockets and electric currents. The explanation, according to Russian parapsychologist L.L. Vasiliev, is that the dowser reacts to changes in ionization and descending electric currents.

The work of both these gentlemen is discussed by Dr. Thelma Moss of UCLA's Neuropsychiatric Institute in her book *The Probability of the Impossible*. Dr. Moss groups dowsing with skin vision and acupuncture as a phenomenon in which information seems to be received bioenergetically. That is, the human body manages to receive energy and information without resorting to any of the traditional five senses.

Possibly the most comprehensive scientific study of dowsing was performed by professors Chadwick and Jensen at Utah State University in 1971. Reporting that groundwater can cause a change in the earth's magnetic field, they wondered whether the human body could be influenced by such fields, causing "small electrical potentials to be generated, leading to the question: is the magnetically induced potential large enough to cause the characteristic hand motion of the dowser?"

The two professors set out to answer this through dowsing tests involving 150 men and women. Their conclusion was, yes, there is a strong correlation between the earth's varying magnetic fields and movements of the dowsing rod.

But this is, of course, something that dowsers, in their own way, have known for thousands of years.

"If you have a dowsing rod that works for you, use it. Don't jump around from one dowsing rod to another. Don't think a dowsing rod that someone has manufactured and costs a lot of money will do any better for you than just a plain welding rod with a handle on it, and what your hunting for on the end of it."

Earl Pyle

Dowsing is the only psychic ability that is readily taught," stated Christopher Bird, a trustee of the American Society of Dowsers. Certainly, Earl Pyle and a host of other dowsers agree with him, as did the late Verne L. Cameron, master dowser and inventor of the petroleometer. This ball-bearing refinement of the traditional dowsing rod seemed to have helped to make Cameron unusually effective. As a matter of fact, he was able to dowse long-distance, using maps—an ability that's fairly common among dowsers.

In 1954, Australia was in the grip of oil fever. One Stuart Lucy of Sydney sent Cameron maps of the country and wondered if he could locate possible drilling sites for gas and oil. Cameron obliged and mailed the maps back with the locations marked.

At that point, no commercially successful wells had been drilled. Ten years later, Stuart Lucy reported that an oil field as large as the state of Oklahoma was being developed, and it "lies squarely over the largest pool, marked 'Heavy,' as shown by Cameron in 1954 . . . . How Mr. Cameron is able to accomplish such amazing results from 7,000 miles away is truly astonishing."

It's hard to see how theories of electromagnetic influence explain long-distance dowsing. But Henry Gross used maps, too, and so does Earl Pyle. So one way or another maybe you ought to give dowsing a try, either out in the field or at home, with a survey map spread over the coffee table. Get yourself Cameron's petroleometer. Cut yourself a limb from a hazel tree.

Who knows? You may be the one to put the Arabs out of business.

MIB

(Continued from page 31)

The Exorcist and its subsequent film version.

In the majority of MIB reports which I have received in the past few months, the once ubiquitous, three darkly garbed men have been largely supplanted by trance-like states, whispered invitations to become one of them and shouted expressions of desire for the

"I can think of no better way to introduce people to parapsychology."

—Stanley Krippner, Ph.D., Director, Dream Laboratory, Maimonides Medical Center.

PSI:
WHAT IS IT?
by Louisa E. Rhine

The hunch that proves right—again. The phone call from a friend you've just been thinking of. Two of the myriad experiences that are part of the mysterious world of psi —parapsychology.

PSI: What Is It? fills this long-felt need. The author, a leader in the parapsychology movement, describes and explains laboratory experiments in fascinating detail. Louisa E. Rhine clarifies research in this growing field. **Who possesses psi powers and why? What is the relation of ESP to hallucinations and dreams? Is communication with the dead possible? Can animals have ESP?**

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victims' actual physical bodies. In addition, stigmata-like rashes and wounds have appeared on the percipients' flesh, often taking the form of letters of the alphabet or esoteric symbols. Normal facial expressions and basic character traits alter in front of friends, so the percipient appears possessed.

But I repeat: *The only "exorcism" needed is the full realization that one has been led into a silly game.* This realization must then jolt the victim into determined action which causes him to shout, in essence: "Cut it the hell out!" Once this cathartic action has been accomplished, one at once returns to meaningful living.

I have heard it theorized that, when one feels himself set upon by marauding entities and begins to cross himself and to recite prayers, he "jams" the brain frequency on which the entities have been trying to establish contact and control. It may well be that a determined demand to "Knock it off!" might have the same frequency-jamming effect and might permit the percipient to regain control of his own cerebral equipment.

The tricksters only provide us with contributive fragments. It may be totally up to us to move the pieces around until a pattern begins to form. Then, one day, we will fully realize the final square in the great cosmic Reality Game lies obtainable before us . . . awaiting our next roll of the dice.

DANGEROUS

(Continued from page 26)

or pseudo-spirit personalities, makes the danger very obvious. These devices have the ability to create, or display, secondary personalities in those who are impressionable or who have traces of instability. A person prone to "nervousness" should, by all means, stay completely clear of the ouija board, and, in particular, children should never become overly interested in its behavior.

When Hester Dowden, a noted automatist who used both the ouija board and automatic writing, first began her mediumistic practices with encouragment from Barrett, her sister Hilda played an equal role. Hilda Dowden became extremely absorbed in her own automatic writing and soon found that she had lost control and could not stop. Finally, she had a severe nervous breakdown.

I have had personal experience with the dangers of the board, having studied many cases which featured its use. For example, I observed a young girl who was encouraged by her family to use ouija and to become a medium. She produced messages in vast quantity, presumably from departed spirits. It quickly became clear that, pushed unmercifully for results, she had resorted to wholesale cheating. The child's actions showed a tremendous nervous strain; a constant, feverish watchfulness and a thoroughly morbid, pseudo-mediumistic attitude. I warned the family that psychological disaster lay ahead, but so eager were family members for attention, that my pleas for caution were ignored.

Cases such as this one can easily progress into either psychological breakdown or the creation of a precocious, morbid, fake medium, or both.

A case of pseudo-mediumship, honest but mistaken, took place some years ago and involved a young man. I became convinced that he was a medium who constantly used the board. Soon, he received long communications from supposed spirits.

As the messages accumulated, it was noticed with some uneasiness that occasional obscenities surfaced. Finally, menacing statements were made. Orations from the historic leader of a completely different, and even hostile, religion were given. The automatist became frightened and bewildered.

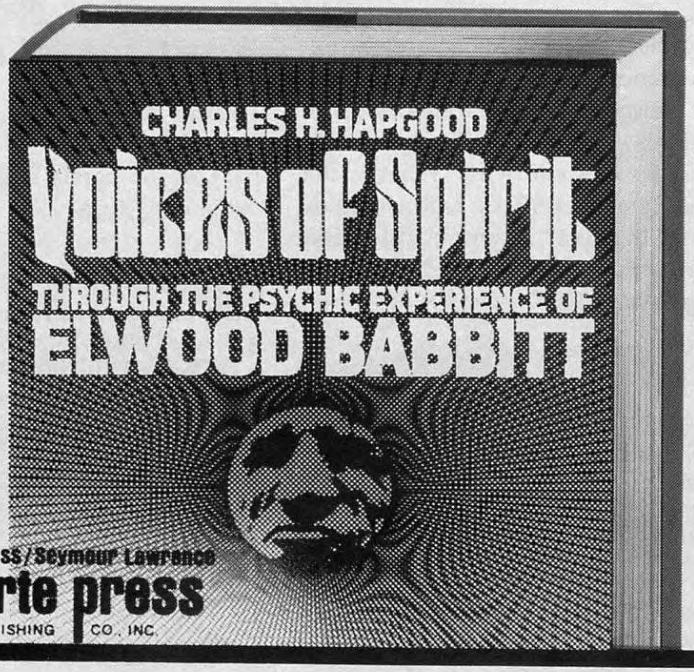
At last, the victim of the board found that he could not prevent

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Psychic investigator Charles H. Hapgood, author of many pioneering works in parapsychology, now delves into the phenomenon of Elwood Babbitt, medium, clairvoyant, and psychometrist. His findings, revealed in VOICES OF SPIRIT, include contacts with Elizabeth I, who examined what she would have done in Vietnam; Abraham Lincoln, who discussed his plans for American blacks; and Mark Twain, who cast a jaundiced eye at television. All told, 230 contacts were made during Hapgood's study of Babbitt, including 5 with Edgar Cayce.

In addition to transcripts of spirit conversations, VOICES OF SPIRIT explores the mechanics of spirit communication; subjects Babbitt himself to intensive analysis; and places the entire phenomenon of trance mediums in the context of the latest parapsychological research. An important addition to psychic literature, it is now $8.95 at bookstores, or postpaid direct from Delacorte Press, Dell/Montville Warehousing Co., Inc., P.O. Box 2000, Pinebrook, New Jersey 07058.



obscene and vicious messages (including demands for suicide) from forming. A more dreadful stage was reached when the supposed spirit communications were mentally heard and the tortured victim could not silence the frightful destructive voices. Fantastic, visual hallucinations followed, and a complete breakdown resulted.

These cases illustrate the truly dangerous possibilities that can spring from the board and its cousins. I have encountered several cases involving children who were thoroughly disturbed as the result of using the ouija board. Other cases involved youngsters who produce fraudulent messages to delude their parents, friends and neighbors. Faked cases of poltergeist activity frequently follow this type of fraud.

So well recognized are the real dangers of indiscriminate use of the board, particularly in the case of young people, that *Psychic News*, a noted English spiritualist newspaper, in 1968 began a campaign demanding a ban on the sale of ouija boards. I doubt that anyone would think that a spiritualistic publication encourages anything of an anti-psychic nature, but this campaign reflects a very practical awareness of the dangers of the board.

Canon John Pearce-Higgins, a noted English churchman and psychical researcher, referring to the sale of ouija boards as party games, said: "It's shocking. You are really playing with a keg of gunpowder. They obvously don't realize the great danger involved."

USEFUL

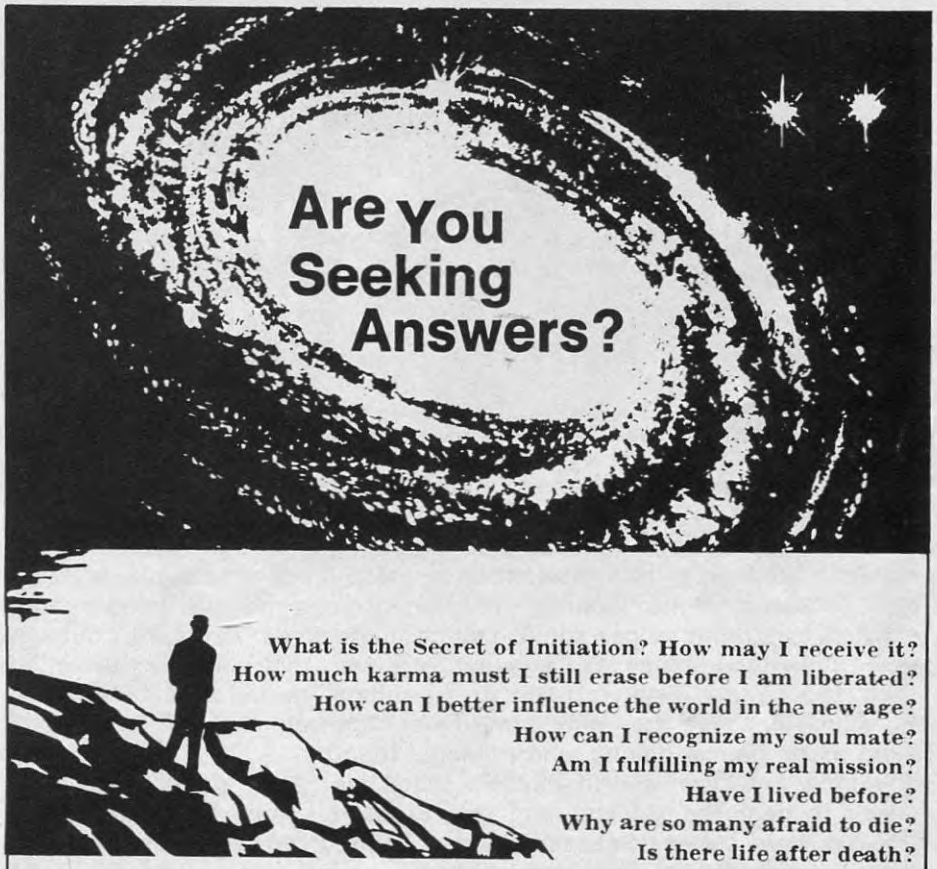
(Continued from page 27)

praying as a Christian, a Jew, a Mohammedan, a Buddhist or whatever; you are praying as a child of God. Your prayer must be sincere, it must come from the heart. Unless it does, prayer avails you little. And, if you do not accept the existence of God in any form, my earnest recommendation is forget any communication efforts. Once a prayer is sincere and deeply felt, though, it will prove to be the most important, single thing you can do. In that case, your prayers will protect you and guarantee your eventual success in communication.

If the researcher wants to experience real success with the board, he must do another thing. In the New Testament, we are admonished to "test the spirits that they are of God." This is sound advice. For reasons too involved to go into here, it is rather easy for less evolved spirits to slip in and displace considerably more advanced ones. When this occurs, it is important that the researcher is able to recognize it is happening. The content of the message being received is an absolute give-away. If the tone of the message suddenly becomes negative in nature, it is a sure sign. Highly evolved spirits are *never* negative in attitude. When negative statements are made, it is high time to test your communicators. You do this by simply asking if they come in God's name. If they do not, they will either admit the fact or attempt to evade the question. Press the matter until you get the answer. For some reason, no matter how much they lie about anything else, they are unable to lie in answer to that question. When you find out they are not speaking in the name of God, ask them to leave. If they refuse, simply discontinue the communication—for the rest of the evening, if necessary.

A researcher who uses the ouija intelligently, is serious in his purpose, is not looking for fortune-telling-type information and is willing to test the spirits he is reaching to insure that they are of God, will definitely achieve good results in perfect safety.

One other admonition. It is not wise to test those you contact in order to gain veridical material which will prove to others that you are actually reaching the spirit world. I remember reading of one individual who asked the manifesting spirit of the ouija to go outside and count the pickets on the fence. The spirit indignantly refused, and I don't blame him! It is certainly possible to receive veridical material, but it must be



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Adv. 14

spontaneous. Cross-examination about names, dates, relationships and similar things usually produce only negative results. However, when you are willing to listen, you will unexpectedly get things which can be verified, either at the time or at a later date.

Remarkable results have frequently been obtained by great mediums who sit before the planchette or the ouija board. Once, according to a report by Sir Oliver Lodge which appeared in the *Journal of the Society for Psychical Research*, the planchette gave a mathematical equation which when solved, produced a curve found to be a fairly good picture of its heart-shape form.

Medium Hester Travers Smith tells of an incident which occurred when she and Lennox Robinson sat at the ouija board the day the Lusitania went down. The Rev. Savill Hicks recorded the messages they received at the sitting. When "Pray for the soul of Hugh Lane" was spelled out, the two were quite surprised. Lane was a friend of theirs who was in America, or so they believed. They quickly asked, "Who is speaking?" and received the reply, "I am Hugh Lane."

Neither expected Lane to return to Great Britain in the immediate future, so their surprise grew when he described the sinking of the ship, calling it "a peaceful end to an exciting life."

"At this point we heard the stop-press evening paper called in the street and Mr. Robinson ran down and bought a paper. I went out of the room to meet him, and he pointed to the name of Sir Hugh Lane among the passengers. We were both disturbed, but continued the sitting. Sir Hugh gave me messages for mutual friends and ended this sitting by saying 'I did not suffer, I was drowned and felt nothing,'" Mrs. Travers Smith wrote.

Information about the death of Sir Hugh Lane was not reported until several days after the sitting.

My own experiments have produced innumerable examples of such evidential material. For instance, my wife and I were in contact with an entity identifying herself as my wife's deceased mother. She spoke of her still-living husband and said that he was staying with my wife's brother at the moment. Since we were both positive that he was not there (3,000 miles away, incidentally), we found the message disturbing. Ten days later we received a letter confirming this message.

In another case, a friend was simultaneously taping spirit voices and using the ouija board when someone, through the board, suggested an experiment. The manifesting entity volunteered to have the planchette slide up to "yes" at the very moment the entity's voice was placed on tape. Since there is no possible way to tell when a voice comes on the tape until the session is played back, this seemed a formidable undertaking. As the experiment began, the pointer remained quite still until, very suddenly, it slid up to "yes." Later, upon listening to the playback, my friend, at first, heard one or two voices, neither of which belonged to the experimenting entity. Then, when the sound of the sliding planchette was clearly heard, the voice of the experimenting entity sounded simultaneously on the tape!

While there is much more evidential material coming through the ouija board, this is not, by any means, the only beneficial result we obtain. Having protected ourselves with prayer and tested the manifesting entities, we receive messages instructional in nature and rather lofty in character. We are frequently in contact with beings who come in God's name and identify themselves as Masters. They tell us much about the character of life on the other side, of death and of things we can do to prepare ourselves for this sort of existence. Prominent in the advice of these Masters is the admonition to have faith and to put our trust in them. The

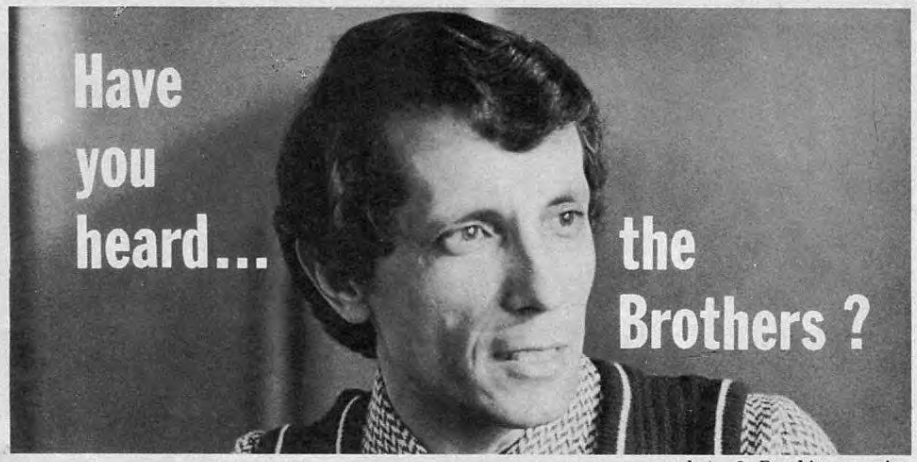


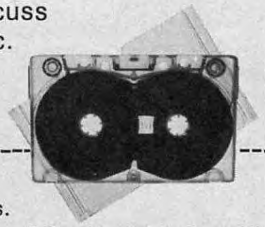
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Ray Stanford of the Association for the Understanding of Man (A.U.M.):

Since 1960 I have been able to enter a meditation-induced unconscious state from which information is given on diverse subjects. Much of it comes from the "Source," my unconscious mind directed by suggestion. Yet, *other* voices speak, calling themselves "Brothers," but also using individual names. We suggest, however, that you know them "by their fruits," as Jesus advised of all things, rather than believe the teachings because they may come from high beings. Truth must transcend mere claims, names, and personal identity.

Since my interview in *Psychic* magazine, April, 1974, many have asked to hear the 'Source' and the 'Brothers'. Now, in response, *The Spoken Word* series of cassettes is available. I can send you a free flier describing them.

If, however, you do not care to wait to hear the 'Brothers' speak, send only $2.95 for a 90-minute cassette, AN INTRODUCTION TO THE BROTHERS. In it, I describe encounters with 'Brothers', and share recorded excerpts from talks by 'Kuthumi' (K.H.), 'Philip', 'Hilarion', 'Namat Sagariananda', and other 'Brothers', as they discuss 'the work', meditation, details of Jesus' life, etc. These recordings often have a profound impact on those who hear them. Share this joyous, meaningful experience with your friends.



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advice they give and the philosophy they expound are so inherently good and right that you cannot mistake them for the advice of any but the most highly evolved and spiritual beings.

An added bonus to our experiments is an occasional visit by someone who, in this life, was famous. My first instinct regarding such celebrated visitors is to shrink from them, automatically looking upon them with suspicion. It is very easy for some nut from the other side to slip in and claim to be Hitler, Roosevelt, Shakespeare or whomever. But, when we test them and they assure us that they come in the name of God, they must be believed.

I have, at various times, received messages from such varied celebrities as Oliver Wendell Holmes, Arthur Conan Doyle, Jerome Kern, Judy Garland, Oscar Hammerstein II and Sir Oliver Lodge. We view these visits as pleasant, little intervals interrupting our periods of instruction.

An example of the type of "celebrity message" we receive is this one which came to us a little over a year ago. "A long time ago I used to live here in Encino . . . Clark Gable. Among the noblemen of the business, my young friend, the hardest thing to give up is fame. Had to do it."

Such messages, by the way, are frequently accompanied by cross references from the voices I receive in my tape recorder experiments. It is often possible to recognize the voices of the people who claim to be speaking. Some of the famous people I have received both on tape and on the ouija board are Oliver Wendell Holmes, Walt Disney, Dan Blocker (who was "Hoss" on *Bonanza*), Will Rogers and Paderewsky.

When you begin to receive the various types of messages I have described, you will realize the greatest possible satisfaction from your experiments. It is important to remember, though, that such messages–both the inspirational and the evidential–cannot be forced. They must happen of their own accord and in their own good time. Like everything else in psychic research, the results must be earned. There are no easy assurances. When the assurances do come, however, they are far more satisfying than they would be if they were available merely for the asking. This makes proper ouija board experimentation an inspiring, educational and thrilling undertaking.

ASTRAL

(Continued from page 12)

reported unusual circumstances in the laboratory that happened out of his sight.

At the University of Virginia's Parapsychology Division, researcher Dr. John Palmer and his colleagues are attempting to induce OOBEs in volunteer subjects not previously aware of such exotic states. So far, these experiments have been inconclusive, yet they occasionally provide provocative results.

One problem with attempts to induce OOBEs was noted by Charles Tart, who used hypnosis with a group of subjects. "They showed classical phenomena that they'd never heard about, but their descriptions of what was in the next room were absolutely inaccurate. You can investigate out-of-body experiences psychologically, and they're exceptionally important from this point of view, whether they have any parapsychological aspects or not. After all, most people who have these experiences come back saying they no longer *believe* in survival of death, they *know* it's true because they've been there, and this is extremely important psychologically. But, as parapsychologists, we're interested in the paranormal aspects of out-of-body experiences primarily, so I would caution against using hypnosis alone to induce them. It's too easy to get a good experience without also getting the extrasensory aspects."

To some researchers, proving the existence of an "astral double" capable of projecting to, describing and affecting the environment of a distant location would be tantamount to proving that man has a "soul body" capable of survival after death. This research gained considerable impetus when prospector

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ASTRAL

James Kidd left a quarter of a million dollars for proof of survival of the human soul. (The money finally went to the American Society for Psychical Research, and is now helping finance their current "fly-in" program.)

An intriguing case was told to me by an English friend. While he was on his way to a regular seance with a medium, his motor scooter broke down. He was nowhere near a telephone, so he attempted to project himself to the medium. He sensed the other persons there, he said, as if in a bluish haze. The others were amazed when the entranced medium began speaking, *as if for my friend*, explaining about the accident. When he was able to compare notes with the other persons, my friend discovered that the medium had altered his actual words but had accurately described his situation.

What happens to the body when the "astral self" leaves? That question came up when three different people, unknown to each other and unacquainted with occult and psychical literature, told me of nearly identical experiences. While falling asleep, the three recalled feeling they had left their bodies and gone elsewhere. Upon returning, each discovered a "dark shape" attempting to take over his body. One told me he wrestled with this shape for nearly two hours before gaining re-entry into his body. The other two had similar, if less dramatic, difficulty in re-entry. All found this an extremely frightening experience. A psychological delusion? Perhaps, but why did they describe almost identical situations?

I counseled them not to attempt out-of-body experiences while falling asleep, as this might open them up to frightening traumas or even what some might call "possession."

If one wants to venture forth from his body to explore other dimensions, then it is well to leave part of one's consciousness behind to mind the store.

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Mana, once universally considered only superstitious nonsense, is being looked at a second time by leading intellectuals around the world, since the advent of the psychic revolution, since men like Uri Geller of Israel, and Nelya Mikhailova of Russia, have proved in rigid laboratory tests that objects can be moved by the power of thought.



The ancient calendar and our own are virtually the same, yet, in ancient manuscripts, including the Bible, we find accounts of breathtaking beauty at age 90. Moses was still brighteyed and active at the age of 120 and there's no record of his death. He performed many feats of magic with his staff, as did the Priests of Egypt. Could it have been the power of Mana that rolled back the waters of the Red Sea? According to recent evidence, the answer could easily be YES! The force that bends a key, or overturns a glass, well, who's to say what it could do if intensified!

I first began experimenting years ago when I made a 10" pyramid hat and found it relieved headaches and gave you a feeling of well being. To make it short, I developed a Pyramid Tent that produces enormous energy. My health returned after a serious illness, I became stronger than ever, gray hair vanished. People who hadn't seen me in more than 10 years said I looked younger than before! Presently, I'm teaching others to do the same. I'll give you personal advice along with my program—YOU, TOO, CAN USE THE POWER OF MANA! The tent is hand made of heavy, translucent plastic and of excellent quality. The top is of copper and the corners of steel; you'll like it when you see it and feel its calming effect. 8' tent, 64 sq. ft., $50.00. 7', 49 sq. ft., $45.00. 6', 36 sq. ft., is $40.00. This price also includes my full program, a compass square, and easy-to-follow directions, sent postpaid. Full refund if dissatisfied for any reason within two weeks.

If you'd like to join the rapidly growing number of Pyramid enthusiasts and do it in style, I am waiting to serve you. **Mr. Jesse Kennedy, 223 Gill Ave., Biloxi, Miss. 39530.**

ARK

(Continued from page 45)

have prevented him, as they have prevented others, from finding the truth there. "The Kurds, being smugglers, helped get us up the mountain, down the mountain and out of the country . . . all without a permit. You have to have a permit to do just about anything in Turkey. If any of the names of the people who helped us became known, they'd probably get about 10 years in a Turkish penitentiary. You could just about forget them."

The ever-present, sticky-fingered officials and the expenses accrued while La Rue and his party waited for permits and the release of their equipment by Customs gobbled up the group's financial resources before the real work even began. They finally tired of waiting and slipped quietly out of Istanbul and, travelling as Germans, began the long journey across Turkey. This disguise was abetted somewhat by the fact that the car and driver they hired were both German. They camped out all along the way because one must present his passport upon checking into a Turkish hotel.

In Dogubayazit, they established their base camp. From there, they planned to make the trip to the glacier and the summit. However, surrendering their passports to the hotel clerk immediately informed the police and the military of their location and their intentions. A cable home for additional funds was delayed another 30 days. When it was finally delivered, it was accompanied by an army officer holding a warrant for La Rue's arrest.

The entire party and their Kurdish guide, who had agreed to take them to the proper spot on the jigsaw peak, had been kept under surveillance during their time in Dogubayazit. When the money came with the warrant, La Rue and the group left immediately for their destination. Donkeys were loaded in the darkness and the group ascended to the 10,000-foot level during the night. Their guide had been arrested and did not join them until he was released from jail four days later.

But, the time La Rue spent just waiting wasn't wasted. He took the opportunity to research firsthand the history of the region, discovering that even the names of many of the area's small villages and towns lend weight to the Biblical stories. Sifting through these stories very carefully, he found

they trace the history of the flood epic in a precise manner. "In ancient Roman times, part of this area was called *Terra Thamamin* . . . The Land Of The Eight. Those would have been the eight survivors of the flood. Twenty-six miles east of Ararat, now in Russia, is a town called *Noxana*. The English translation of this is . . . Place Of Descent. For thousands of years, they have shown a tomb there which is said to be the tomb of Noah. Across the river is the town of *Morand* . . . that translates as . . . The Mother Is Here. This is the town where Noah's wife was supposed to have died and been buried shortly after the flood. Another village, *Ahora*, was destroyed by an earthquake in 1840 and since rebuilt right on the old ruins. This name means . . . He Planted The Vine. This is the original location of Noah's vineyard. Until 1828, there was still a vine there bearing fruit which the people said was one of the original vines Noah planted. On the south side of Ararat is the village of *Ottalu* . . . The Place of Dispersal . . . the place from which Noah's sons went out into the world."

More data and history came to light while the party waited in Dogubayazit. La Rue reports that near Ahora, there is a boulder with eight crosses carved on it. Archaeologists have agreed that these crosses are of Sumerian origin. That would make them 4,000 years old. Between this lower boulder and the Ark on the summit, there are seven other locations of boulders, each with eight crosses.

This ties in with Armenian history of the area which, according to LaRue, says that there were stone steps from the village up to the Ark. Pilgrimages were made to worship at the altar built by Noah. Sometime around the year 400, an Indian army invaded the area. This army was going up these steps to destroy the Ark. Suddenly, there was an earthquake and a violent storm. The earthquake destroyed the steps and the invading army . . . and the storm froze the entire mountain in a blizzard and giant glacier.

Before that, there was never any snow or ice on this mountain. Records from the old Roman fort just five miles outside Dogubayazit do not tell of snow and ice up there. But, Marco Polo wrote, after passing through here, that the Ark was on Ararat, near the summit . . . but, would never be reached because of the everlasting snow and ice. So, sometime between 400 and 1250, it was frozen.

Denver alpinists found the carved stones. But, the mountain is a nightmare to climb because it is so totally fractured. It has to be one of the world's most dangerous mountains to climb. La Rue got to the 16,000-foot level and filmed down into the glacier. Navarra climbed down into a crevice in 1955 and *discovered timbers 150 feet long and estimated over 50 tons of timbers frozen in the ice.*

But, for all the delays and difficulties encountered by La Rue and his group, they still seem to have fared better than the average tourist pilgrimaging to Ararat. According to La Rue, the tourist is charged $3,000 for a trip up the wrong side of the peak. "Everyone has read Navarra's book," says La Rue. "It's been translated into every language there is. So these poor people come there to see the Ark. They are taken up to the first patch of snow where the 'guides' make the pronouncement 'Navarra's site. Navarra's site.' So, every-



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ARK

body takes pictures and sniffs around in the snow. It's a three-day trip the way they have it worked out. One day up, one day there, and one day to return. They don't get within 20 miles of Navarra's site. But, that's just another little con game they have going.

"It's just an unbelievable mountain. You can just yell and start an avalanche of boulders the size of Volkswagens. The great temperature changes cause the avalanches by cracking the rocks. Navarra plays down the danger of the mountain. There are panthers, wolf packs and poisonous snakes up there.

"The sheep brought there by the Kurds attract the wolves and the panthers. The Kurds keep the very large Kurdish sheep dogs. They wear steel-spiked collars around their necks so that the wolves can't bite their necks and throats. These giant dogs are trained to kill two things . . . wolves and strangers. When we were escaping, we climbed down Ararat all night. We finally got a snowstorm between us and the soldiers. I wasn't as afraid of the soldiers as I was of those giant dogs who caught up with us.

La Rue becomes somewhat vague about his exact escape route and the working details pertaining to the escape. Who wouldn't? But, the investigative reporter did what he set out to do. He did penetrate the curtain of political restraint and intrigue. He brought back a film which may well shake the tree on which Mr. Darwin has been hanging so very precariously all these years. The verdict's in . . . but, the trial may not be over.

LEVITATION

(Continued from page 20)

were imbued with life—a very curious sensation.

". . . In the full strength of the red light (by the rays of which all the sitters' hands were plainly visible all the time), the table was completely levitated six times, probably eight times, the last twice[sic] being doubtful. One levitation was especially good, the table, when in the air, moving laterally to the extent of almost three feet. It was not found necessary during this sitting to dim the lights by means of the rheostat, and it was thought that the same phenomena would have been produced in a much brighter light."

Around 1930, parapsychology dramatically shifted in a new direction. J.B. Rhine began his famous ESP card-guessing test at Duke University. The scientific establishment's interest in Rhine's results caused most experimenters to adopt his form of research. A few years later, PK research was done, but again this research was in keeping with the experimental method—effect on the roll of dice, etc. One PK experimenter, Haakon Forwald, did report his experiences with moving tables, but he too gradually turned to more conventional PK tests on moving systems.

Table-turning and levitation only recently again caught the interest of parapsychologists. Notable research uncovering effects similar to those noted by Gasparin and Thury has been done by English experimenter K.J. Batcheldor. Working in England with a group of table-turners, Batcheldor was able to witness and even mechanically record the table movements and levitations in strong light. He has also written extensively on the psychological principles behind the table levitations precipitated in this group setting. He found that people tend to shrink from the idea that they are responsible for PK. Table groups seem to counteract this "ownership-resistance," as he calls it, throwing the onus of responsibility for the PK onto the group as a whole, not one individual. The belief that "spirits" or other entities control the movements is merely another manifestation of this resistance. Other negative states, such as doubt or the presence of a new witness, will deter the PK. Batcheldor is quite aware that many table movements are produced by unconscious pushing, but he feels true PK can ignite from normal muscular movements.

A group of Canadian enthusiasts has taken a cue from Batcheldor and instituted sittings in good light. At first, they achieved only table movements, but now they have begun to record levitations. The table movements (but not levitations) are recorded in the documentary film *Philip, the Imaginary Ghost.* As Batcheldor postulated, the Canadian group has adopted a fictitious entity whom it "invokes" to move the table.

Such research as Batcheldor's demonstrates that table levitation is a phenomenon which does not require the darkness many mediums maintained it needed. Hopefully, his work and work like it will open a new door into the study of this controversial subject.

MUTILATIONS

(Continued from page 14)

Atoka, I was permitted to view the mutilated cow, owned by Robert W. Brown.

The animal was found Saturday afternoon, February 15. Later that evening, Brown called the Atoka County Veterinary Clinic, and Dr. K.G. Bell came out to look at the animal.

"Mr. Brown called me Saturday evening around 7 o'clock. We went out and looked at the cow. It was dark and we had several lights. We found the cow laying with her feet pointed toward the West and a tree right up next to her

head. The head was twisted back over so that the top of her head and face was laying against the ground."

Continuing, Dr. Bell said, "We pried the mouth open and the tongue was cut out. It wasn't hacked up or anything, it was a clean cut. There was a three-point cut on the neck. Definitely, a cut with a sharp knife."

Dr. Bell related that in addition to the tongue, the left shoulder, heart, eye and udder were missing, as well as "seven to nine gallons of blood."

When I asked Dr. Bell what was the most unusual aspect of the incident, he replied, "It hadn't been dragged and there was no sign of any struggle . . . and the fact that there was no evidence of any bleeding."

Atoka has approximately 4,000 head of horses and 75,000 head of cattle. How long would it take a human to mutilate an animal? Dr. Bell said, "Assuming that the person knew what he was doing and everything was set up . . . approximately 20 minutes."

Dr. Bell offered one explanation on how the blood could be drained. "It would be possible to inject a tranquilizer into the animal to sedate it, and then to make the opening in the neck. (A triangular cut near the jugular vein) A tube could be inserted in the neck and the heart would pump the blood out."

Dr. Bell speculated, the animal had died on Tuesday or Wednesday.

Sheriff Cecil Frazier investigated the incident and found no evidence that could link anyone to the mysterious death. Later, in his office, Sheriff Frazier told me, "We have looked around and haven't found any footprints or car tracks that could lead us to believe that anyone was here. The place where we found the cow is on a dead-end road and is in sight of at least two houses. Although we haven't found anything yet, we will continue our investigation."

As Brown returned to the scene the following morning, he noticed that the tops of several trees, located about 100 feet due east of where the cow was found, were broken. Other branches lay on the ground within an area approximately 60 feet across.

To the west of the large broken tree, three unusual marks were found in the ground. Forming a triangle, the marks were 8-inch configurations located about 20 feet apart. A 1-inch depression was found in the middle of each square.

Another oddity lends mystery to the scene. Hanging from a tree located about 30 feet from the carcass, was a piece of barbed wire approximately 25 feet long–it seems impossible that someone could throw the rusty barbed wire *that* high.

When we returned to Brown's home, he recalled, "On Wednesday night, my wife and I were sitting watching television and there was a teriffic roar, like a very strong wind, north of the trailer house. We kept commenting on it and waiting for it to hit the trailer . . . the wind never arrived. It was probably around 9:30 or 10."

Brown went on to say that when the wind roared, the T.V. signal faded out, "and all we had was snow. It was off maybe a minute or two and then came back on normally." Brown had no explanation for what happened to the T.V.

Equally odd were the actions of the family's dog on that eventful night. "The dog howled all night long. Normally, he's a quiet dog, but since that night, his normal behavior is completely reversed."

Later, I spoke to Foster Cain, publisher of *The Atoka County Times*. He reported that Brown was a "very stable person" and would have nothing to gain, either emotionally or financially. "He (Brown) wanted no publicity, as a matter of fact."

Publisher Cain revealed that there had been several UFO observations in the Atoka area during the past 18 months. One witness stated, "It was huge. It was long and cigar-shaped with a bright light at one end." Another stated, "Whatever it was," it was within 200 yards of the highway, just hanging in the air. "It was huge. From end to end, the object must have been as long as the Atoka Post Office building."

As the list of mutilations grew, the Oklahoma Cattlemen's Association offered a $1,000 reward for information leading to the arrest and conviction of persons responsible for the growing list of cattle mutilations.

After publicity was given to my investigation into the Atoka incident, Oklahoma Gov. David Boren announced the mobilization of a special task force to coordinate investigative efforts.

Gov. Boren stated, "We want to be sure to have a totally coordinated investigation and to utilize the available expertise of all appropriate departments and agencies to resolve this thing."

The governor said the task force would include Oklahoma State Bureau of Investigation Director Jeff Laird, Department of Public Safety Commissioner W. Roger Webb and representatives from the state Medical Examiner's office, the Oklahoma Cattlemen's Association, Oklahoma State University College of Veterinary Medicine and the state Department of Agriculture.

He explained that under the planned set-up, the Department of Public Safety (Oklahoma Highway Patrol) would act as the coordinating agency., dispatching appropriate investigative specialists to the various parts of the state where livestock mutilations were reported.

One of the biggest unanswered questions is that of the motivation.

One individual theorized, "It may

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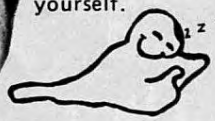
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MUTILATIONS

just be one or two of these things got publicized and it (the mutilations) caught on like some sort of a fad, like hijacking or streaking."

Others put forth the theory that a cult of blood-drinking Satanists have been mutilating the animals as part of a devil-worshipping ritual.

However, Dr. Roger Panciera, Oklahoma State University veterinary pathologist, stated, "I don't believe there is sufficient evidence to support the Satanist group idea."

On a popular Oklahoma City radio talk show, "Rappin'," a caller identifying himself as the leader of a demonic coven said, "We have been used as a scapegoat for these mutilations, and I just wanted to say that in this day and age, as far as I am aware, all the covens in Oklahoma and the surrounding area do not use blood sacrifices or any of the organs for our worshipping." Continuing, the caller said, "In this day and age, we use things such as spices, flowers, herbs, to produce the effects that we wish."

When investigated individually, these different UFO and mutilation incidents don't seem to indicate a general pattern. But, when they are considered together, the pieces of the jig-saw puzzle begin to fall into place.

The theory of UFO involvement in the animal mutilations has been challenged, but, as yet, not disproven.

EAST-WEST

(Continued from page 43)

grey-haired men, precocious children, Guernsey cows, elm trees, bacteria, mosquitoes, dandelions—all that has life. They share one common quality: they are all, literally, sections of a stream of matter, a stream of atoms and molecules. Each constantly absorbs and expels the matter of the stream.

Thus far, we have established two levels of insight into the nature of the living organism: first, there is the gross or immediate perception of many independent, *separate* organisms. And, while some hint of similarity may exist, a fundamental unity is neither quickly, nor completely, perceived. Second, there is the more considered, ground-of-being perception of a basic origin and composition to life. This recognizes the manner in which life exists—the flow of atoms and molecules. Individuals are seen to be *sections of the total movement*, the total flow of matter. These sections are seen to have nothing within them which makes them recognizable as sections—their boundaries being arbitrary. Only our senses limit us to this type and degree of perception.

Our senses are interesting phenomena. They have the remarkable ability to make us perceive an object in sense experience. We have now learned that these senses deceive us. How could we possibly visualize something which is beyond the range of direct sense perception? Our visualizing ability grows from what we see. It should be apparent that when we rap our knuckles on a desk, a state other than its true nature, as we come in contact with a chair or table, we feel something hard, solid; *but this is illusion.*

The table and chair are made up of billions of atoms within reasonable proximity to each other, some even sharing the space of others. If these atoms were themselves solid, then our sensing of the table and chair would be nearly accurate. But they are not, in fact, solid. Rather, they are comprised of a nucleus—a center—around which orbit many particles called electrons. These orbit so rapidly—at speeds exceeding 100,000 miles per second— that their presence is described as a cloud, rather than a collection of orbits. The particles of the cloud are less than one-eighteen-hundredth of the mass of the nuclear particles. To visualize this, imagine an orange is one particle of the nucleus, and a BB pellet is a particle of the cloud. For the distances to correspond, the BB pellet would have to be approximately six miles away. Obviously, there is much more space—much more nothing—than anything else. If all of this space were to be filled by material, such as that in the nucleus, one cubic inch of matter would weigh 65,200,000,000,000 pounds. But, the atom is not filled, it is nearly empty; there is much space and little mass.

We can go further. Not even these particles are concrete, but instead seem to be small packets of energy—or vibration—with no solidity at all. Such a situation is impossible to visualize, but this is necessarily so. Until we began to explore the atom, all the phenomena of science fell within the realm of direct the hardness, the solidity, we feel is just an illusion. In fact, it is only the result of the brain's interpretation of the interaction between the vibrations of the hand and the vibrations of the desk.

The nature of the interaction is electromagnetic. There is no solid meeting solid, only vibration reacting to vibration. In this universe there is, apparently, little else but emptiness and vibration.

A third level of perception, even more penetrating than the first two, reveals itself. Not only do we see the matter continuum from which individuals seem to spring, yet remain a part, but we also see what composes this continuum. It is composed of not only various atoms—nor only of various arrangements of the particles making up atoms—but also of the underlying basic, the only fundamental constituent of the physical universe, *energy*. All life, all

atoms, all atomic particles are but gross perceptions of the nature of energy–vibration.

Western science and Eastern philosophy are mated here.

Both lead to the ultimate realization of *the* basic law of nature: There is a complete and all-pervading unity to all that exists in the physical universe.

All life is part of a massive flow of energy. In the thousand different ways in which it is seen, it is still, ultimately, completely, One.

The Eastern philosophies–the Ancient Wisdom–have long said vibration is the basis of all that exists: "*In the beginning was the Word, and the Word was vibration, from which all things come.*" Although as much a part of hard-core physics as it is of hard-core Eastern philosophy, this truth only recently was realized by scientists.

And yet, vibration, the cyclic process, can be seen everywhere. We breathe cyclically, our hearts beat cyclically, our bodies have a seven-year cycle of cells, dandelions have a life cycle of growth and dissolution, atoms vibrate, the particles of atoms vibrate, seasons pass and come again. Light is no more than a wave, a vibration. Do we know even one thing of which the nature is not vibration?

Decidedly not.

We are forced to the inescapable conclusion, all nature, all the physical universe, is built of and is grounded in a basic unity–energy; and the nature of that energy is vibration.

The Oneness to which the Eastern philosophies refer, then, is an emotional or intuitional realization (though some would name it differently) of the point we have just reached intellectually. This says a great deal for the Eastern philosophies, especially when one considers the great span of time during which this knowledge has existed. Recent advances in experimental physics and astronomy have finally brought scientists to the same point, one long anticipated by luminaries, including Bacon, Newton and Einstein. The Eastern philosophies have spoken of this Oneness, couched in parallel terms, for several thousand years. Physics only recently has seen vibration as the nature of all matter, though the East has said nothing else for centuries.

Until the end of the last century, science believed all matter was a collection of solid little balls, dense and impenetrable. Man discovered X-rays, and what once seemed dense became transparent–having no apparent solidity at all.

In the 17th century, a new math, calculus, took form, and science jumped forward with the benefit of this new tool. Yet, that same calculus, in an even more refined form, can be found in the Vedas. Although encoded into devotional hymns, it is, nevertheless, as accurate and comprehensive as Newton's version.[3]

For millennia, the East has said that matter is but a gross form of energy, but this knowledge did not really come to science until Einstein described the relationship in his formula $E=mc^2$. The formula says mathematically matter and energy are but different forms of the same thing.

Until the recent discovery of "black holes," several theories accounting for the origin and nature of the universe existed in the scientific world. This discovery immediately invalidated all but one theory: The universe goes through endless expansion and contraction, cyclically. In the East, these cycles are called the "days and nights of Brahma."

For years, the few astronomers even aware of the Eastern chronology of the universe's manifestation regarded it contemptuously. Today, they must, and do, admit that, within an order of magnitude, their own calculations for the length of the present cycle concur with those put forward by the East. These cycles and sub-cycles involve billions and trillions of years–numbers the East used easily before the Greeks comprehended even the concept of zero (which came, incidentally, from the Hindus).[4]

Extra-sensory perception is finally coming under the eye of the scientist. For thousands of years, the East has described its laws.

The list is endless.

The Eastern philosopher and the Western scientist each must admit the existence of the other; they have much to learn and gain from each other. The scientist will begin to attain a realization of the overall processes of the universe in which his experiments and theories are grounded; the philosopher can communicate the knowledge he possesses by referring to scientific advances, rather than constructing what seem–to the skeptic–to be metaphors of self-delusion and insanity.

A union of East and West is forming. The futility of denying the existence of one another becomes increasingly apparent. A whole new era in the progress of humanity awaits this union.

1. *The formula for this relationship (Heisenberg's Uncertainty Principle) is:* $\Delta x \, \Delta p_x \geq h/(2\pi)$. *$\Delta x$ is the precision with which the position of the particle can be measured, Δp_x the precision with which the momentum of the particle can be measured. The product of these two is always greater than or equal to Planck's Constant ($h = 6.23 \times 10^{-31}$ kg/sec) divided by 2π.*
2. *Some recent research indicated this cycle may be as short as two years.*
3. *See* Vedic Mathematics, *by Bharati Krsna Tirthaji Maharaja.*
4. *For more information on the cycles and time periods, see* The Secret Doctrine, *by H.P. Blavatsky.*

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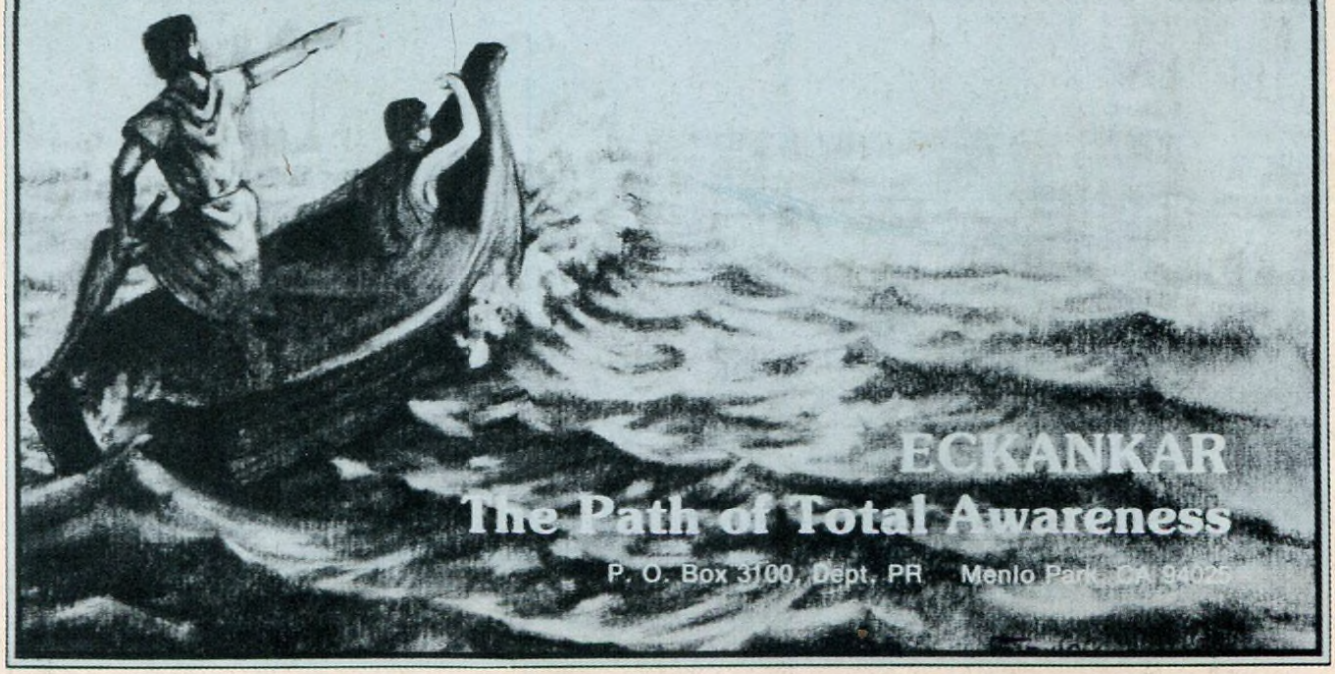
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