

February

ACME

# exploring THE UNKNOWN

50¢

A New Basis For

**ASTROLOGY AS A SCIENCE**

A Centuries-Old Riddle

**THE BLOOD OF ST. JANUARIUS**

Strange Memories Raise the Question:

**HOW MANY PEOPLE ARE YOU?**

In Trances, Mrs. Titus Saw

**THE WOMAN ON THE BRIDGE**

Black Magic Can Still Perpetrate

**MURDER BY AUTO-SUGGESTION**

Occultism Through The Eyes of Religion • ESP And Obscure Psychoses

Divination By Cards • Between The "Us" And The "We"

Books In Review • Your Letters And Our Comment

## UNSEEN ADVENTURES

by  
**Geraldine  
Cummins**

An autobiography covering  
34 years of psychic research

Prefatory note by David Gray  
UNITED STATES AMBASSADOR TO SIKKIM 1964-7

Miss Cummins, the well-known novelist and playwright, makes it clear that she has always been extremely critical of all spirit messages, carefully weighing each one with the thoroughness of a scientific investigator.

---

### *A Partial List of the Contents*

---

*The story of the Stone of Destiny; My first seance in Paris, June 1914 — A correct prophecy concerning the First World War; Instances of Precognition or Prophecy; Telepathic experiments in Dublin; Psy-*

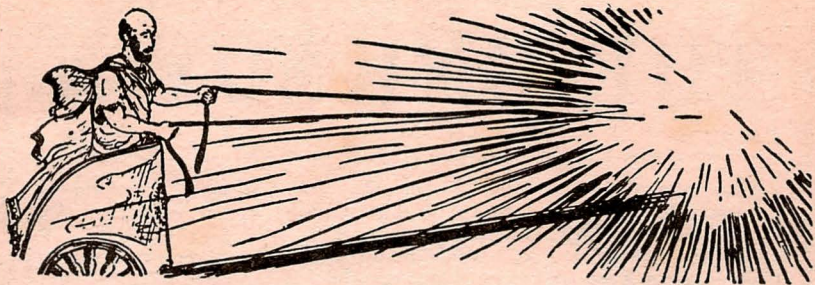
*chometry (or object reading); Prophetic dreams; Psychic work with E. B. Gibbes; The science of identification; Ghosts helpful and harmful; Paranormal Psychology.*

This edition of UNSEEN ADVENTURES is  
priced at only \$3.00

### **ORDER THE ABOVE FROM PAGE 130**

For your convenience an order form has been provided on page 130 for the books advertised in Exploring the Unknown. This will enable you to order the books you want without mutilating your magazine.

*Only A DRUID Knows the Secret Of...*



# CONTROLLED REINCARNATION

FIND EXCITEMENT, PROSPERITY AND SPIRITUAL  
VIGOR IN THIS LIFE AND THE NEXT THROUGH  
DRUIDISM; as directed by a Druid Arch-Priest.

Discover how you can influence the Powers That Be through this ancient theology of the Druids; how you can exchange messages with Spirits of the Dead . . . how you will be reborn into a new body after death (you can choose how that body shall look and how great shall be its mind). Learn strange power of Druid rites and "SUN WORSHIPPING" . . . and how to find a SOUL-MATE.

Who inherited the souls of such people as Michelangelo, Helen of Troy, Don Juan or Mme. Curie? (They were all influenced by Druidism.) These souls live among us today within new bodies! The eternal knowledge and power of ancient leaders lie untapped within your soul. These forces have been buried deeply under the many layers of your subconscious by the shocking trauma of your birth. Study of Druidism reveals how you can awaken these forces! Druidism shall be the saving force of the century, for it holds the answers with which to eliminate fear, hate, loneliness, boredom and ugliness.

**For free information  
on how you can improve  
this life and plan  
your next: Send in  
this coupon to:  
The Druids, P. O. Box 153-E  
Wheatridge, Colo.**



MAIL THIS COUPON  
THE DRUIDS, P.O. Box 153-E  
Wheatridge, Colorado  
Please send me free information  
on Druidism and Controlled Reincarnation.

Name .....

Address .....

City ..... State .....

# exploring THE UNKNOWN

Volume 3

Number 6

One may almost say that, if telepathy did not exist, it would be necessary to invent it. I mean by this a direct action between living beings, independently of the organs of sense, is a thing so in accord with all we know of nature that it would be difficult not to assume its existence *a priori*, even were no sign of it perceptible. . . .

— Professor Flourney, quoted in *Human Personality*.

*Editor*

Robert A. W. Lowndes

*Cover by*

Hubert Carter

*Editorial Consultants*

Geraldine Cummins

Dr. Nander Fodor

The Rev. Stephan A. Hoeller, D.D.

## CONTENTS FOR FEBRUARY

### PSYCHOMETRY

- ESP AND OBSCURE PSYCHOSES ..... 10  
..... R. C. Connell, M.D., F.R.C.P.  
Can ancestral memories trigger off neuroses?

### OCCULT

- DIVINATION BY CARDS ..... Marie Harlowe 17  
The symbols of the Tarot and playing cards.

### SURVIVAL

- HOUDINI AND THE SPIRITS ..... Lydia Emery 37  
The great magician hoped that spirit messages could come.

### STRANGE

- THE BLOOD OF ST. JANUARIUS ..... G. A. Gevasco 57  
As yet, there is no satisfactory explanation ....

(continued on page 5)

Contents for February – continued from page 4

## HEALING

- BETWEEN THE “US” AND THE “WE” ..... 63  
..... *Jerryl L. Keane*  
Looking the other way doesn't make it go away ....

## WITCHCRAFT

- MURDER BY AUTO-SUGGESTION ..... *Carl Thomas* 71  
It is still taking place today ....

## REINCARNATION

- HOW MANY PEOPLE ARE YOU? ..... *Brad Steiger* 75  
Some people's accounts of former lives check with facts.

## CLAIRVOYANCE

- THE WOMAN ON THE BRIDGE ..... *Luise Putcamp, Jr.* 81  
This case was thoroughly investigated and confirmed.

## MYSTICISM

- THE HINDU ROPE TRICK EXPLAINED ..... 96  
..... *Vance L. Milligan*  
Some things aren't worth bothering to learn ....

## DEPARTMENTS

- CONTRIBUTORS TO THIS ISSUE ..... 7

- ASTROLOGY AS A SCIENCE (editorial) ..... 22  
..... *Robert A. W. Lowndes*  
Is there a genuinely scientific way of looking at it?

- OCCULTISM THROUGH THE EYES OF RELIGION ..... 89  
..... *The Rev. Stephan A. Hoeller, D.D.*  
Fr. Hoeller tells “More About Present-Day Witches”.

- BOOKS ..... 103  
Fr. Hoeller discusses “Aleister Crowley: The Man, The Mage, The Poet”; Jerryl L. Keane discusses “Man, The Immortal”.

- THE EYRIE (Your Letters and the Editor's Comment) ..... 113

- READER'S PREFERENCE COUPON (double-barrelled .... 127/128

(illustrations on pages 10, 23, 25, 27, 31, 34, 43, and 47  
courtesy of the New York Public Library)

---

EXPLORING THE UNKNOWN Vol. 3 No. 6, February 1963 (whole number 18).  
Published bi-monthly by Health Knowledge, Inc. Executive and editorial offices  
at 150 Lafayette St., New York 13, N. Y. Second class entry pending, Buffalo,  
New York. Annual subscription (6 issues) \$2.50 in the U. S., Canada and Pan  
American Union. Foreign \$3.50. Manuscripts and art material accompanied by  
stamped, self-addressed envelopes will be carefully considered, but the publisher  
and editors will not be responsible for loss or damage. (©) 1962 by Health  
Knowledge, Inc. All rights reserved under Universal, International and Pan  
American copyright conventions. Printed in U. S. A.



# FUNDAMENTALS OF YOGA

A HANDBOOK OF THEORY, PRACTICE AND APPLICATION

**RAMMURTI MISHRA, M.D.**

"DR. MISHRA PRESENTS WORKING METHODS AND EXERCISES  
WHICH MUST YIELD PRACTICAL RESULTS" — PAUL BRUNTON

**HOW TO WIN VIBRANT HEALTH, TRUE PEACE OF MIND AND  
PERSONAL HAPPINESS THROUGH THE PRACTICE OF YOGA...**

Now, by means of easy-to-follow working methods and simple exercises you can tap the Eternal Laws of Supreme Nature to attain mastery over your body, senses and mind. At will, you can call upon the ancient teachings of India.

**USE YOUR HIDDEN POWERS...**

Not only does Dr. Mishra show you how to make Yoga work for you but he explains why it works. Here is your chance to penetrate the veil of self-doubt and ignorance that may be keeping you from realizing your true potential.

**START PRACTICING YOGA FROM THE VERY FIRST CHAPTER...**

Instead of giving you useless and hard-to-understand theories and dogmas, Dr. Mishra explains how to start practicing the science of Yoga from the very first page.

Until you have encountered the benefits of Yoga for yourself, you cannot imagine the unique experience in store for you. You will be spellbound by the changes that take place in your daily activities, your relationships, and your mental and physical health.

**THE FUNDAMENTALS OF YOGA, fully illustrated is priced at 5.00**

**ORDER THE ABOVE FROM PAGE 130**

For your convenience an order form has been provided on page 130 for the books advertised in Exploring the Unknown. This will enable you to order the books you want without mutilating your magazine.

# Contributors



## TO THIS ISSUE

G. A. CEVASCO lives in Malverne, New York, and describes himself as a "zealous student of parapsychology and the occult." Although this is his first appearance with us, Mr. Cevasco is no stranger to the printed page. He has appeared in all kinds of newspapers and magazines, and a bibliography of his writings would list the names of over 200 publications.

R. C. CONNELL, M.D., F.R.C.P., lives in County Cork, Ireland, and has lectured to physicians on his ESP experiments at medical societies both in County Cork and in London. He is author of a book, "Healing The Mind" published by Aquarian Press.

We welcome him to this magazine, and you will read accounts of another case in a forthcoming issue.

LYDIA EMERY is also making her debut this issue. The present article first appeared in *Psychic Observer* a year or so ago.

MARIE HARLOW was first seen here in our last issue (December 1962) with "Masonry: An Esoteric Explanation". She has written widely on esoteric subjects, and is editor of a Buddhist publication.

THE REV. STEPHAN A. HOELLER, D.D., D.CHR., K.C.T., F.T.S., is a priest of the American Catholic (Apostolic Episcopal) Church and is attached to the

Cathedral Church of St. Francis, Laguna Beach, California. He was educated in European institutes of learning, including the University of Innsbruck, Austria, and the Pontifical Gregorian University in Rome. Father Hoeller is also a lecturer and writer on occult, religious, and historical subjects, and a contributor to the various publications in these fields in the United States, England, Canada, and India. His first article for us was "The Devil You Say" in our January 1961 issue; his most recent article was "Beware! Witches at Work!" in the February 1962 issue. His department started in our August 1961 number, and has appeared in each subsequent issue. He has also written material on psychosexology, in relation to religion, for our sister publication, *REAL LIFE GUIDE*, his two part article, "Sex—Sin Or Sacrament?" appearing in the March and April 1962 issues.

JERRY L. KEANE is a psychic and sensitive, whose father and paternal grandmother were both mediums. She says that she "didn't pay much attention until in England in 1955" but she has investigated intensely ever since. Her varied career on both sides of the Atlantic has included printing, magazine editing; she is a design draftsman in electronics by trade. She is author of numerous pamphlets and articles on psychic research and is cur-

rently working on a book of sound instruction in the tenets and principles of occultism for the intelligent technician. She first appeared in our December 1961 issue with a psychic experience, "Gravity Didn't Exist For A Moment", and an article, "How Valid is Psychic Phenomena?". Her most recent appearance was in our last issue, with "More Worlds Than One".

VANCE L. MILLIGAN is also at work on a book, tentatively titled, "The Occult Life of Vance L. Milligan," which will contain expanded versions of some of the articles you have seen here. His initial appearance with us was "The Amazing Dorothy Spence Lauer", in our August 1961 issue, and you saw him with "Occultism Views the Presidential Election" in the October 1962 issue. The Rev. Mr. Milligan is a minister with an Ohio Baptist Church; he has studied with the Essenes, Rosicrucians, Temple of the White Brotherhood, and many other occult groups.

LUISE PUTCAMP, JR., of Indiana, BRAD STEICER of Iowa, and CARL THOMAS of Australia, are all newcomers. Mr. Putcamp's article is based on material from the *Proceedings* of the American Society for Psychical Research, 1907. Permission for its use was granted the author by the Society's executive secretary, Adele Wellman.

# YOU LIVE AFTER DEATH

A Heartening Message

By Harold Sherman

## ARE YOU AFRAID TO DIE?

Harold Sherman says: "May I take you with me on the path of human thinking, the jungle of false concepts ..... to final emergence into the clear, strong, revealing light of *Inner Knowledge*..."

In his book he tells you why he is convinced;

That Man possesses higher or spiritual powers of mind which can be developed by conscious effort.

That Man possesses a Soul, an ego, an identity which survives Death.

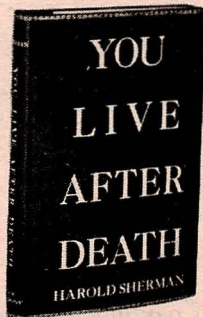
That the next existence is as real and as rational as this one.

These are but a small sampling of the concepts he has formed of Man's true self. Mr. Sherman makes his ideas clear and logical; his book should be read by all who have ever held any doubts about man's future in the great Unknown.

**YOU LIVE AFTER DEATH 205 pp 3.00**

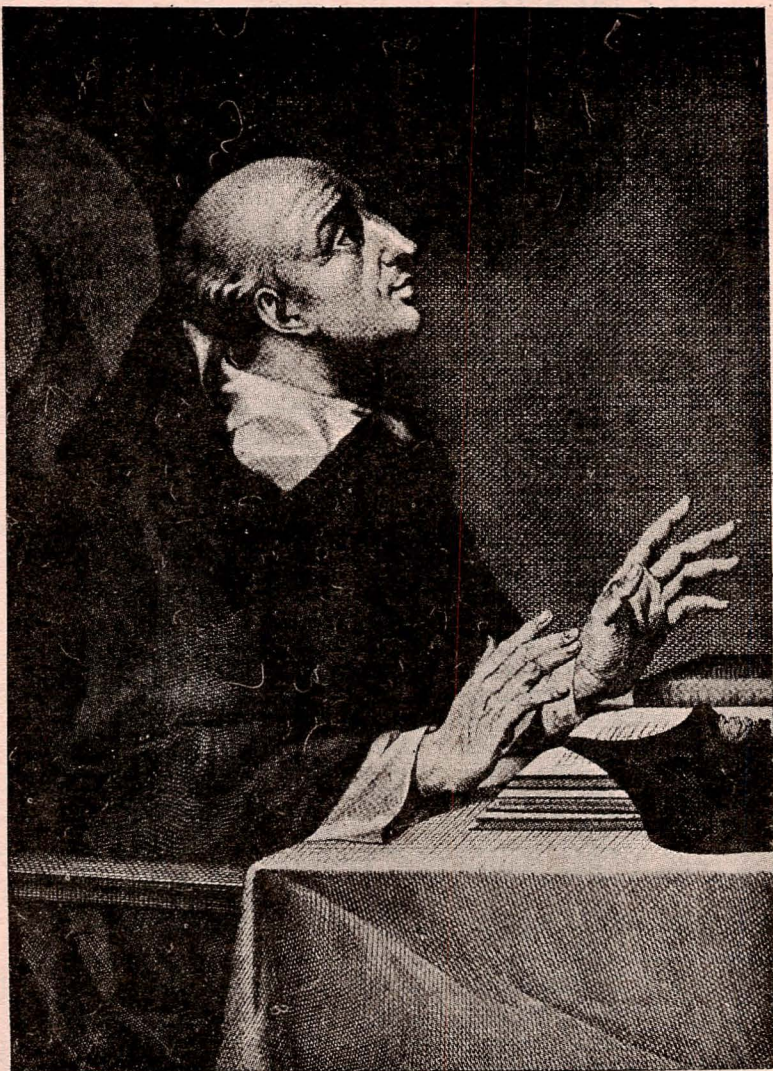
### CHAPTER HEADINGS

- Is There a Personal God?
- Do You Possess a Soul?
- Evidences of a Spirit Body
- A Verified Case of Projection of the Psyche
- The Nature of Your Soul
- The Value of Life Experience
- Are You Worthy of Survival?
- Your Link With The Infinite
- The After-life
- A Way of Communication
- How to Prepare for a Future Life
- How to Face Death



### ORDER THE ABOVE FROM PAGE 130

For your convenience an order form has been provided on page 130 for the books advertised in Exploring the Unknown. This will enable you to order the books you want without mutilating your magazine.



Torquemada, fanatical head of the Holy Office in Spain

# *Esp and Obscure Psychoses*

by R. C. CONNELL, M.D., F.R.C.P.

Can a neurotic condition be connected with events  
that happened to one's ancestors?

I BECAME INTERESTED in one rather limited aspect of E.S.P. in connection with a medical problem. Briefly, I had under my care a patient who was suffering from Delirium Trem-

ens. He was a young man, with brilliant prospects; he was a director in an extensive business, that had been built up by 5 generations of his family.

A senior director, with my as-

sistance, contrived that the patient should be transferred to an inebriate home in London. We accompanied him, and kept the matter secret. The young man returned in due course and remained cured for two years.

Again I was consulted. He had suddenly collapsed with Gastrodynea caused by alcohol; he recovered rapidly on stopping alcohol — which he achieved, apparently without difficulty.

In six months time I had a letter from a London doctor, who stated that the patient had come under his care with an alcoholic convulsion; he thought I ought to know. Approximately four further attacks occurred, the penultimate one with D.T's again — each with an interval of about six months.

For a second time, I brought him, with his agreement to an inebriate home (a different one, this time); and rather to my chagrin when we arrived I myself was mistaken by the R.M.O. for the patient. I traveled back to Ireland the same night.

On the patient's return, he remained cured for a year; then a relapse occurred. In desperation, I put it to him that he must have very great strength of character to be able to give up alcohol at once; most patients could not do so. Why not give it up altogether?

He replied, "It is not alcohol — for it I care nothing — but I must

confess that I discovered, after my father's death, that on certain occasions (which I could never foresee) I was quite unable to sign my name. Half a dozen checks would be brought to me, perhaps quite trivial ones. A cold sweat would break out on me and I would be rendered quite helpless. I found that a dose of alcohol would overcome the difficulty. I had discovered that in his later years, my father had the same difficulty of signing his name, though he never took alcohol."

Herein appeared to be the key to the problem. If the cause of the inhibition was found — probably an ancestral cause — it gave hope of removing the acquired alcoholic addiction of about 5 years duration. The first step, therefore, was to discover this ancestral cause. For this purpose, a cherished heirloom of the family was borrowed — an old, framed document conferring the freedom of the city of London upon two of the patient's ancestors, in 1731.

This was sent to a psychometrist (or sensitive) — Miss Geraldine Cummins, who lives in London. She was told the patient's history, and asked to investigate the psychological background of the family.

Here follows a brief resume of the narrative the sensitive related.

"THE NAME 'F——' is not the real name of the family; it was assumed. Originally they were Jews, who fled from the East to Italy. They were leaders of their race.

Later, persecution drove them to Spain. In Spain their name was Davila. Juan Davila, the direct ancestor, fell in love with a Spanish noble's daughter; to marry her he had to become a Christian. His father cursed him for his apostasy from Judaism. But all went well until Juan's father became sick. Juan visited him, and the father re-converted the young man. This was considered the worst crime in the calendar of the Inquisition; it meant death by torture, even if self-confessed.

*Juan's wife's father* refused to allow him to return to her. She wrote begging him to return, threatening suicide if he did not take the only way out — by professing Christianity. *Juan refused.*

His wife's letters fell into the hands of the Inquisition, and the whole family was apprehended. Juan's father died in prison, escaping torture; his brother and sister were burnt alive. Juan was slowly broken on the rack and wheel. He was a vigorous man in his prime. His sufferings were terrible; his wife was made to witness them. It was thought that her suffering would break his spirit. He died in torture,

looking a n d feeling his terrible hatred of her. Had she not been responsible, by her letters, for the death by torture of all whom he loved?

*Juan's wife became insane.* Her son was born before she regained her reason. Her father sent her to England because the persecution increased in Spain.

There were queer developments in her character. *She never wrote her name again.* She made terrible scenes when she saw her young son, being taught to write by a relative.

Her son's character was marred by these paroxysms of passion, by the fear of a persecuted race, and above all by the fear of the written word. He died, unable to write, under the delusion that he had lost all his money.

According to the sensitive's record, "*Such an experience as this fear, left an almost indelible mark on the line's memory; the writing inhibition and the delusion of fear have appeared again and again in the family since.*"

I HAVE ATTENDED a number of members of this family in four generations and have collected no less than seven proved cases of writing inhibition, or considerable difficulty in signing the name. One case was the patient's own son; another was an uncle who died of alcoholism. In another branch there were no

less than three suicides rising out of the fear of the loss of money — a delusion occurring late in life.

The sensitive examined a specimen of the patient's handwriting and reported from it further:

"The complex might have faded out with time, were it not that it was reinforced at a later age; but the original cause went far deeper."

The following episode was the secondary cause she related.

An ancestor was playing with another boy on the banks of a canal and pushed him into the water by accident. He was drowned. He never forgave himself; he changed his name by deed pole to "Push" and never wrote the original name again. His daughter married into the "F——" family and brought a reinforcement to the writing inhibition.

(This is what one might term nowadays a "booster-dose".)

The Spanish tragedy, and his story in conjunction with the discovery that his father had difficulty in signing his name, *established the complex and roused it into active life in the patient's conscious mind.*

Attention should be drawn also to the fact that the sensitive wrote that "This branch of the family of Davila living in England was obscure.....But a cousin named Arias Davila had been

Bishop of Segovia, a Christian and well known. In spite of his position, it was only by a personal visit to the Pope that he escaped from the clutches of Torquemada." (Torquemada was Abbot of the Dominican Monastery at Segovia and head of the Inquisition in Spain for fifteen years, during which period at least two thousand Jews were burnt alive.)

I DO NOT WISH to linger over this story, but to revert for a moment to the patient. Except for two slight alcoholic relapses, complete recovery has taken place, *for twenty years*; the writing inhibition never caused any trouble after the explanation had been given.

The patient became Managing Director of his firm, guided the firm most successfully through the anxious years of World War II, and continued to do so. He served in World War I; his two sons and daughter served in World War II.

In such cases it must be emphasized that a cure, if it is achieved, is not by means of the sensitive's report alone, vital though it may be.

It was necessary in this case to explain the dramatic and terrible significance of the cause of the patient's writing inhibition, and to make the patient realize that it had no power now, as it had in the past. In fact abreac-

tive treatment, encouragement, incentives to ambition, his duty, his capacity — all had to be appealed to, to replace the complex that was removed, and to conquer the alcoholic tendency.

*In fact the psychometrist* or sensitive discovers the cause of the complex.

*It is the psychiatrist* who uses the priceless information thus supplied to remove the complex, resynthesize and build up the damaged personality of the patient; these are two separate jobs.

In analogous circumstances in a physical ailment:

*The bacteriologist* isolates the typhoid bacillus, and reports it.

*The physician* utilizes the information in administering the patient's treatment.

IN THIS and other cases, I am not dwelling on the treatment aspect of these cases because I am not a psychiatric specialist. Before continuing it is well to pause for a moment to reflect on what has actually taken place.

The matter can be approached and clarified to some extent from three angles. (1) The sensitive (I prefer this word to psychometrist); (2) the Directive (the freedom of London document); (3) the subject — that is the patient — and a further directive: his letter.

(1) The sensitive gave a history that has as its kernel an adequate explanation of the cause

of the mental illness. (2) As an indication of its truth she volunteered the name Arias Davila, Bishop of Segovia.

It took the sensitive and myself six months to prove that this name even existed, and that the facts were as stated. For this we employed a research reader in the British Museum; six years later, a full account of the bishop's adventure was discovered in Sabatini's "History of the Spanish Inquisition under Torquemada," including the visit to the Pope. Other proofs given in this narrative I have not space to refer to.

(3) *The Directive employed was a name written in faded ink on a document of the 17th century. The sensitive stated that those who owned the document in those days, knew the Spanish story, enabling her to pick it up.* The discovery of the canal story was obtained from a specimen of the patient's handwriting by the sensitive; neither I nor the sensitive knew of it, but it was well known to older members of his family.

IT IS SUGGESTED that every individual leaves an impress on any object that he contacts, during his Earthly pilgrimage. If the contact is intimate and prolonged, the impress is marked.

possession are violent, the impress is more marked and more

easily interpreted; even ancestral tragedies can be traced by an experienced sensitive, such as Geraldine Cummins.

The sensitive is not trammelled by time or space. In this case Miss Cummins obtained information from Italy, Spain, and England (and as I hope to show in other cases, from Australia, Scotland and Latvia, etc.) at different periods of history.

But — and this is an important point — where there have been two impressions from two owners, it is likely that the sensitive will pick out the stronger.

For example: On one occasion I received a charming letter of thanks from a patient to whom the sensitive had been of service. I enclosed it in a blank, sealed envelope and sent it to the sensitive, thinking it would be a pleasant surprise to her to psychometrize praise of her own work. She complied with my request before a witness.

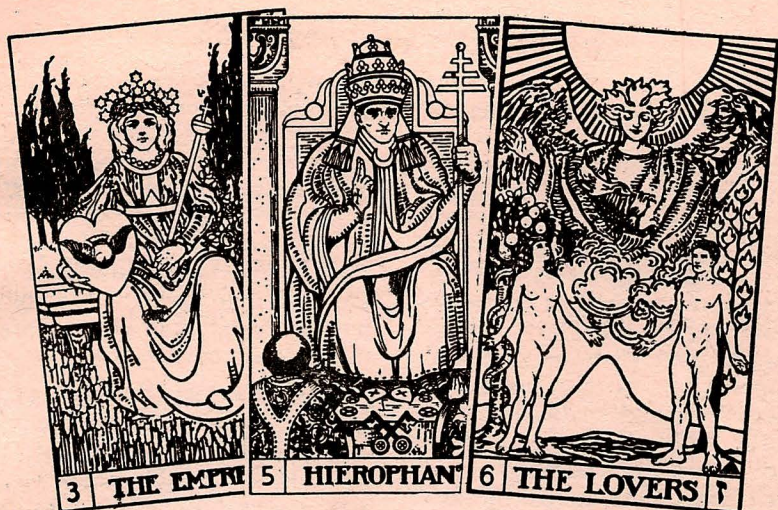
To my surprise, instead of dealing with the sealed letter she sent me an accurate and unmistakable account of myself and my anxieties with reference to my wife's illness. She terminated by stating, "This is a curious person. I like the vibrations of this man. He goes in and out of houses — he is a Doctor. He is a queer mixture of a saint and a scien-

tist." She was under the impression, when she re-read her report, that it referred to a professional colleague of mine. You will note that the sealed letter was enfolded in a letter of my own. My letter created a stronger impression on the outside of the envelope, which was interpreted.

THIS INDICATES a pitfall in the path of any investigation.

Every precaution must be taken to *prevent contamination of the directive*, as had occurred in this experiment.

In the case we have been dealing with, a patient who had twice had to be placed in inebriate homes, under specialist psychiatrist care, can now be regarded as cured. He came under treatment when the unknown complex appeared to be fixed. Once the cause was discovered by ESP, and abreactive treatment applied, he recovered; and where disaster seemed inevitable, he emerged from shadow, and for over twenty years has achieved a most successful career, which is continuing. Having received signal help by ESP in this case, the same method of elucidating nervous complexes has been used by the author in investigating other obscure psychosomatic cases.



# DIVINATION BY CARDS

by MARIE HARLOWE

Every deck of ordinary playing cards is a carefully-ordered array of ancient symbols through which, some believe, prophecies can be made.

CARDS ARE USED the world over for purposes of divination, for in the playing cards are found the hidden, ancient science of prophecy. There is a

strong resemblance to chess, and while there is a probability that cards were suggested by chess, chess has never been known to be used for divination purposes,

while playing cards have been thusly used since time immemorial.

Many learned men have written treatises on cards. Cards are frequently called "the Devil's book" by those moralists who contend that the cards were invented by certain men who were prompted by the Devil to prepare his portrait to be thus worshipped. Cards are known to every civilized nation in the world. Although there is no Sanscrit word for playing cards, such cards were known in early China and in India and Hindustan at a very early period. The profound philosophy of ancient Egypt was recorded in cards.

Cards originally held images of Pagan idols before they were transformed into modern Christian figures, and the Oriental type of coloring and design is still maintained. For that matter, the types and figures of cards have changed in all periods throughout history, as in the particular instance of great changes made during the period of the French Revolution. Cards were a popular game in Europe in 1300, and were brought to England and other countries by the Crusaders.

Cards were originally known as Tarots. The Tarot was, and is, a symbolical presentation of the secret tradition or doctrine of ancient Egypt, transmitted and popularized through the nomad-

ic Gypsies. As the preserver of the ancient secret doctrine of the Nature-Wisdom, the use of cards is not a mere mental divination. For instance, the Tarot card which deals with the Destruction of the Tower does not typify, as some claim, the destruction of Papal Rome and its temporal power, but refers to a deeper and more profound meaning.

Few have suspected the profound knowledge of vital importance which the Tarot conceals. The Tarot, the Bible of the Gypsies, came originally from the Great Book of Hermes, who gave "the key of things hidden from the beginning of the world", through the law of dualism or opposites as it is expressed in Nature.

CARDS ALSO SHOW a pronounced relationship with the symbolism of the Great Pyramid. The numbers of cards exactly correspond with Pyramid dimensions. The conditions and phases of life are shown in the four denominations of cards founded upon the four basic elements of Nature. Hearts typify the animal or fire element; Clubs the plant or air element; Diamonds the mineral or water element, and Spades the metal or earth element. Hearts also deal with the Muses or Arts; Clubs with the Sciences; Diamonds with the virtues, and Spades with conditions of life. More generally, Hearts

deal with affectional matters — lovers, relatives and so on, with a correspondence with the influences of the planet Venus. Clubs deal with matters of the mind, business and so on, and are governed by the planet Mercury. Diamonds are generally connected with money matters, and are governed by Jupiter. Spades symbolize conditions of limitation, including sickness, poverty, hard work, and so on, and are governed by Saturn, the planet of limitation. The quadrature process of arranging cards is based upon the four basic elements of nature.

The Cups of the Tarot, or the Hearts, symbolize the passive or feminine principle in Nature. The Jack of Hearts holds a feather and an axe, symbolizing the necessity for care in even small matters for absolute justice. The King of Hearts holds a spear, symbolizing the truth that pain is inseparable from love.

The Wands or Clubs, symbolize the creative principle in Nature; the three petals of the Clubs (a plant) symbolize the triad action of the creative principle. The Jack of Clubs tilts his head, showing that the head — intelligence — must be amenable to the influence of Wisdom. The right hand of the Jack of Clubs holds a rod, showing that the use of knowledge is necessary. His bowed head symbolizes the humility of all wise souls. The King

of Clubs is an astronomical symbol of man and his life upon Earth. The globes show the Earth's equatorial and polar circumference. The sunflower which the King of Clubs holds is symbolical of the Sun (and of heliocentric astronomy).

THE PENTACLES or Diamonds typify the solidifying or mineral element of life, and therefore, money, possessions, and so on, governed by Jupiter. The Jack of Diamonds (and of Clubs) holds a rod in the right hand, showing basic usefulness. The King of Diamonds holds an upraised hand, taking the oath, with an axe suspended behind him, indicating the penalty man pays for violating his allegiance to Truth. As the axe is not held by any human hand, the divine aspect of justice is typified.

Swords, or Spades, symbolize the limitation of the world, on the one hand, but also the ideal attainment on the other. The Jack of Spades holds an hour glass, showing the measurement of time. The Queen of Spades has a greater significance than the other Queens, for she symbolizes the Queen of the Earth, or the autumnal equinox — the beautiful mother-harvest of Earth. She holds a lighted torch, a jewel and a shield with a *fleur-de-lis* on it, typifying the motherhood principle of Nature. The jewel on her breast symbo-

lizes the highest possible spiritual conception of life which is, of course, as the shield depicts, woman's most powerful weapon and shield. The King of Spades (and of Clubs) holds an uplifted, but sheathed sword, symbolizing that violence has no place in the Divine Plan, and as he holds it in his left, or unaggressive hand, this philosophy is further intensified.

The white background of cards is a profound symbol in itself, and the rigid position of the figures shows the exactness of mathematical law, proportion and precision. The Jacks are beardless, but the Kings have beards, symbolizing the experience of age or Wisdom. The Queens hold flowers, symbolizing the creative power and beauty.

Time is indicated in various ways by the cards. Days of the year correspond with the spots on the cards, and on the Joker, being 365 in number. Generally, Hearts deal with days, Clubs with weeks, Diamonds with months, and Spades with years. The cards have endless combinations — there are 26,000 meanings to each card and this is multiplied by the number of different arrangements possible! The first three cards of a suit show a beginner, if in Hearts, of a love affair just beginning; if in Spades, a new work, and so on. Later cards in the suits show the

time and degree of development of what has been started thus.

It is true with cards as it is true in all phases of human life, that the abuse and not the use of a thing brings discredit. Certain people possessing magical knowledge as it relates to Cards and their wisdom and use, hold them so sacred that they will not employ cards in games of pleasure or chance.

FEW MODERN STUDENTS know that when they are shuffling an ordinary deck of playing cards that they hold in their hands one of the most ancient astronomical books in the world. Playing cards have been used for many years for divination, but their progenitor, the Tarot, has in remote ages served man in the exact science of astrological prophecy.

The Tarot has been called the most ancient book in the world. It has been called the Bible of Bibles, the Book of Thoth, the Book of Hermes. It is claimed that the Tarot is a deduction of the sidereal book of Enoch; that it is modeled on the wheel of Athor. Certainly it is one of the most primitive revelations — exceedingly old in conception — although the earliest cards extant date late in the 14th century. As a symbolical summary of primitive tradition, the Tarot forms the keystone of all occult and astrological knowledge; in it is

discovered the elements of all the Mysteries.

Among the ancients, knowledge was only transmitted in great temples dedicated to this purpose to those of tested worth. The difficulty of journey in reaching these temples added to the limited diffusion of the higher knowledge.

It is almost impossible to trace the origin of the Tarot back through the darkness of the Middle Ages, although it is plain to see that the Tarot is a reproduction of twenty-two figures of primitive wisdom. Savants and students alike have disagreed as to the real origin of the Tarot cards. Some hold that Oriental mythologies have bequeathed a hieroglyphic monument in the representation of figures of the signs of the Zodiac, and the constellations of the heavens. Others hold that the origin of the Tarot is purely Egyptian, pointing out an allegorical conformity of the Tarot with the civil and religious doctrines of ancient Egypt. Those who hold to this idea believe the Tarot to be the last and sole remaining vestige of the superb literature that once flourished in Egypt. The presence of certain semi-Egyptian figures—particularly the Sphinx—in some of the extant Tarot cards does

somewhat correlate with the possibility of the cards having been brought from Indo-Tartary through the Nile Valley by the Gypsies, who later settled in central Europe.

Still others contend that the Tarot is definitely connected with the Hebrew Kabalistic philosophy. The Kabala allocated the four suits of cards in the Minor Arcana to the four letters in the Hebrew name for God—*Yod-He-Vaugh-He*—and to the four worlds of Kabalism. Twenty-two cards in the Major Arcana equal the twenty-two letters of the Hebrew alphabet.

All, however, agree that the foundation of the Tarot is astronomical. The accuracy of the Tarot are based on the constitution of the universe as demonstrated by astronomy. The four seasons, the twelve months and the twelve Zodiacal signs, also the thirty-six decanates—each ruled by a planet—find an astronomical correspondence in every card in the Tarot. An analogy exists between figures and numbers of the Minor Arcana and the decanates. With each decan governing ten degrees of the Zodiacal circle, each card corresponds to a certain number of days in a given month, representing a certain part of a year.

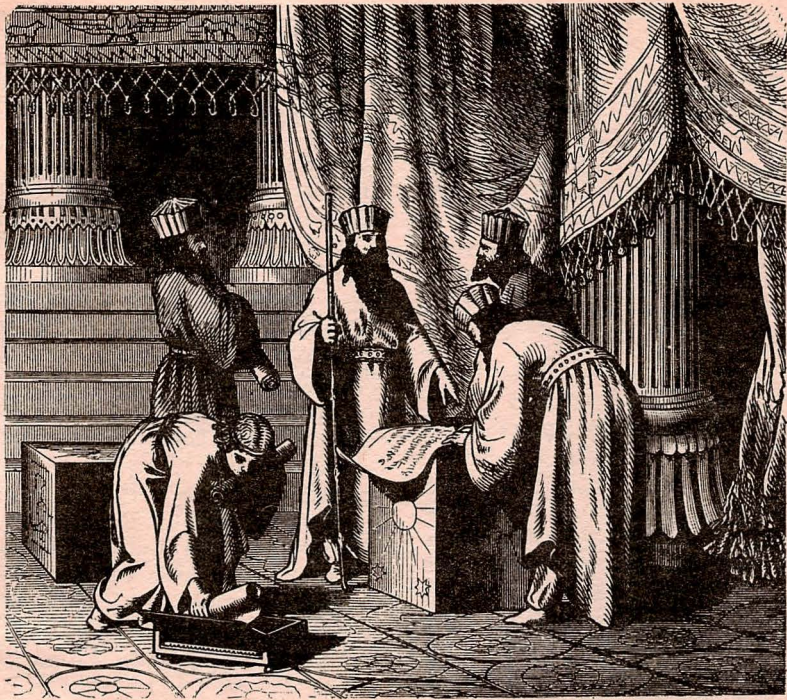
# EDITORIAL

## ASTROLOGY AS A SCIENCE

THE Encyclopaedia Britannica (1947) defines "astrology" as "the ancient art or science of divining the fate and future of human beings from indications given by the position of the stars and other heavenly bodies" and notes that it was found in a developed form among the Babylonians, whence it spread to Greece around the 4th century B. C. Whether the art was first conceived, discovered, and developed in Babylonia, or was adopted by the Babylonians from outside sources (indicating other earlier peoples as the discoverers) is not germane to the present discussion.

There is no doubt that the ancients considered astrology as a science; but, as we indicated in an earlier essay<sup>o</sup>, that word presents special difficulties. *It did not mean to the ancients what it means to many people today.* Current dictionaries, in line with their aim of informing the public of *all* meanings of a word in general use, without prejudice as to the "right meaning", include both the meanings that the ancients gave to the word "science" and the meaning that the educated 20th century individual is

<sup>o</sup>"Limitations", EXPLORING THE UNKNOWN #16, October 1962.



Ancient astrologers

most likely to come across.

JOHN W. CAMPBELL summed up the situation very well some 20 years ago, in an editorial in *UNKNOWN WORLDS* (October 1942), in the following: "Our science of today has stamped itself upon the entire structure of our lives, our thoughts, even unto the superstition and subconscious thoughts below the reasoning level. It's molded the world in its own way; it's practical and it works—works

every time it is applied according to known, published laws and formulas. The essence of the thing is embodied in patent laws that require that the material, to be patented, must be explained in such a way that any 'expert in the art' can duplicate it. An electric motor *always* works, if the current is supplied, for anyone, whether expert in the art or a two-year-old who stumbles against the switch. Science is wonderful; it works every time for anybody.

“The ‘science’ of two — three — six thousand years ago was very different. It didn’t work for everybody, and half the time it didn’t work for anybody, expert in the art or not. When it worked, it was decidedly wonderful; when it failed it was — well, nothing worked all the time, anyway, did it? . . .”

There are, today, three basic attitudes toward astrology: (1) It’s all superstition and mumbo-jumbo — any seeming results obtained by it are accidental, coincidental, or are actually obtained by other means; (2) astrology is an art, with which *some* people can indeed attain results at times, but any actual science must be found elsewhere; (3) astrology is a science in the sense that Campbell describes above.

LET US NOTE right away that no scientifically-minded person describes any genuine science as something that will “work” for *everyone*: there is an important qualification; one must be an “expert in the art.” (The machine that works every time, for everyone, is the *result* of science, not science itself.) One of the superstitions of the 20th century (which arose out of the philosophical and political revolutions of the 18th century) is that the dictum “all men are created equal” means that everyone can do anything, given the necessary education. This is not

what Thomas Jefferson, or any of the other collaborators on the Declaration of Independence meant at all. They meant that all human beings are equal in God’s eyes, *in the sense that*, all are of infinite value as individuals and all ought to be equal before the law: no individual, regardless of his talents, achievements, or social position is to be regarded as “above the law”. There can not be one set of civil laws and penalties for the common man and a different set of civil laws and penalties for the VIP.

We do not all have identical talents and potentialities. To be an orchestra conductor, for example, one must have (a) a discriminating ear for pitch (b) high counting ability (c) high interval sense (d) high rhythmic sense (e) the ability to read a complicated musical score and “hear” it in the mind, grasp the intricate pattern as a whole (f) a high degree of leadership quality — the great conductors are tyrants with that charismatic quality, such as Hitler had, which inspires extraordinary devotion and obedience, (g) etc. No amount of education and training can make a conductor out of someone who does not have the basic aptitudes.

Opposed to the scientific viewpoint is the superstition, widely exploited in every phase of contemporary life, that “anybody can learn to be anything”. Any



Claudius Ptolemy, father of Western astrology

scientist has to have the ability not only to absorb the fundamentals of his field, but also whatever additional talents are required for him to become an "expert in the art". So whether you agree with the second or third viewpoint of astrology given above, the fact remains that everyone—not even every intelligent and educated person — cannot become an astrologer.

THE FIRST viewpoint (that astrology is "all superstition and mumbo-jumbo") is the prevailing opinion and viewpoint, and has been so since the "revolution" in general thought among natural philosophers which culminated in the "scientific method". Roughly speaking, we might say this started in the period which we loosely call the "renaissance" and reached its flower in the period loosely called the "industrial revolution". As Joseph F. Goodavage, M A F A, notes in an article on five great astrologers (Copernicus, Galileo, Tycho Brahe, Kepler, and Sir Isaac Newton)\* "Everyone knows that only charlatans, fools or crackpots believe in astrology. Yet, some of the most prominent and brilliant people in history believed in it — including some of the most greatest scientific minds." None of the five

men above were either charlatans or fools; and whatever their personal eccentricities (all were what we would call "characters"), they could not have been "crackpots" and contributed what they did to scientific knowledge and discovery.\*\*

WHAT IS THE basis for the prevailing opinion — particularly among scientists? It is true, that at various times the Roman Catholic Church condemned astrology, but this is hardly an adequate explanation for twentieth century opinion, which is not particularly known for its adherence to the tenets of the Church of Rome. Similar condemnation (at times) or slowness in Rome's acceptance of other scientific claims did not prevent somewhat quicker acceptance on the part of scientists or of popular opinion. Is there, perhaps, something within astrology itself which makes it difficult for an otherwise open-minded, intelligent, and reasonably well educated person to consider it seriously?

I think there is; and, further, I think this is the single outstanding block against general acceptance. (For despite the fact that millions of people do "believe in" astrology in one way or

\*"The First Science" by Joseph F. Goodavage, M A F A, ANALOG, September 1962.

\*\*See "The Handle Of The Crank," EXPLORING THE UNKNOWN #14, June 1962, for a description of the characteristics of crackpots and pseudo-scientists.



SIR ISAAC NEWTON.

OB. 1727.

Sir Isaac Newton — scientist and astrologer

another, it is still not generally accepted.) I think this single block is a matter of language and the thinking habits that language imposes.

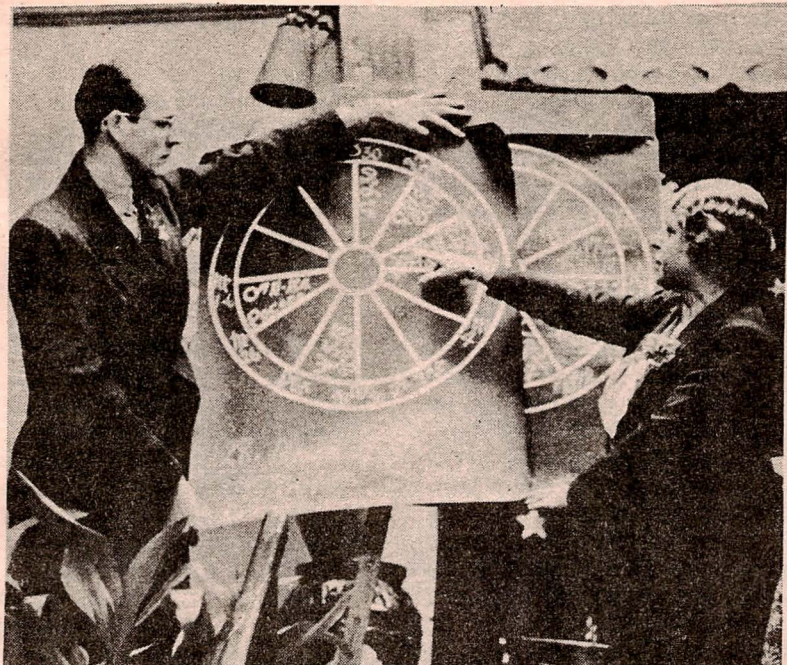
To a very large extent, the structure of a language, and the way that words are used in a culture, determine the thinking patterns of that culture—particular-

ly in the sense of what is excluded. Let's look at an extreme example of what, to us, constitutes an utterly bizarre language structure, and try to see the sort of thinking habits it imposes. I quote from an article entitled "Some Goals For Aphasia Therapy" by Laura L. Lee, from the October 1961 issue of ETC.: A REVIEW OF GENERAL SEMANTICS.

" . . . the Wintu Indians categorize the following events by a single word-stem: 'Mushrooms are growing,' 'A bird is hopping,' and 'I pushed a peg into the ground.' To the person trained in English, this is an impossible category. But once the students are told that the word-stem abstracts the *shape* of the thing being symbolized, and that the mushroom-shape is the basis of comparison, it becomes clear. A bird hopping on thin legs, and a fist pushing down on a peg do resemble a mushroom shape, if you can see it that way. The students are then asked to name other things that would fit into this category and which could be named by this same Wintu word. It is interesting to watch their eyes begin to roam about the room, just like an aphasic's. They look at the ceiling, the windows, the desks, hoping that something will turn up in a mushroom shape. People with intact nervous systems, however, can keep the abstract category in

mind while scanning visually, and they can go beyond the immediate situation in their search, whereas many aphasics cannot. Students rather quickly give up looking for mushroom-shaped objects in the room and begin to search for images. They will suggest a lollipop, a stop sign, an umbrella. Nearly always their answers are nouns. Asked to find the mushroom - shape category in activities which we would codify with verbs (such as 'I pushed a peg into the ground'), they are apt to be quite lost. Their rigid use of English categories makes them somewhat 'aphasic' in Wintu."

THE DIFFICULTIES with the words, images, and categories found in astrology are, of course, nothing like as extreme as the difficulties in the example above; but they are manifestations of the same thing: the difficulty of thinking in a manner which is inherent in a particular use of words, and which (in the case of astrology) is concealed rather than obvious. There are fundamental assumptions behind the use of the words found in astrological writing *which are not stated* — assumptions the scientific method rejects. In Babylonia, and other parts of the ancient world, it was not necessary to state them; everyone thought that way, and the words communicated easily, because of



A contemporary astrologer explains the zodiac

this unspoken agreement on basic assumptions behind them.

It was generally understood in the ancient world that when event *b* followed event *a*, *a* was the cause of *b*. We call this today the *post hoc ergo propter hoc* fallacy (after it, therefore, because of it) and you see it daily in the papers. (A man rapes a child. It is found that the rapist is addicted to "pornographic" publications. Therefore, "pornographic" publications cause child rape.)

ANCIENT ASTRONOMERS noticed that the tides follow a pattern, which bears a distinct and predictable relationship to the motions of the Moon. They observed the Moon long enough to note that its position in the sky could be predicted with the greatest precision; therefore, it was possible to predict tides in advance — a very valuable thing for navigation. They knew nothing of gravitational fields. In accordance with the "when event *b* follows event *a*, then event *a*

is the cause of b" assumption that permeated the entire ancient civilization, the conclusion was the Moon causes the tides.

*Very loosely speaking*, this isn't too bad — but the important thing to remember is *what is left out*. It took a long time before people realized that the Moon has no mystic or magical effect upon the oceans of Earth, but rather that it is the gravitational field of the Moon (along with that of the Sun) which produces the effect, and that the position of the Moon in the sky represents *a relationship, not a cause*.

The study of astrology is actually the study of the relationship of the positions of heavenly bodies to the probability of events here on Earth. The heavenly bodies do not *cause* the events; but *the principles of astrology are couched in language which assumes that they do cause the subsequent events*.

In the editorial which appears in the same issue of ANALOG as the Goodavage article, John W. Campbell speaks of "a *pattern having an effect that the elements of the pattern do not have*." The motion of the Moon is an element in the pattern of an effect which we call the tides. Campbell continues, "It's true that chemists ran into that phenomenon at the molecular level —  $\text{CH}_3\text{-O-CH}_3$  has the same elements as  $\text{CH}_3\text{-CH}_2\text{-OH}$  but a radically different effect!—but

to find that a *pattern-arrangement of the planets* has immensely significant effects that the planets themselves do not is a very different thing indeed.

"And it means that a phenomenon has been demonstrated to be valid without anyone yet having been able to explain why it is valid. It works . . . and we don't know why."

THE PERCEPTIVE reader has already noted that Campbell has inadvertently fallen back upon the fallacy of the Babylonians, though in much more sophisticated and "modern" sounding terminology. He has eliminated one source of difficulty — and a tremendous one — in asserting that the individual planets do not cause the events which astrologers can predict from observing their positions — but he has fallen back into *post hoc ergo propter hoc* when he assigns the cause to the pattern.

Can we escape from this difficulty?

I think we can. The pattern, of which the position of the Moon in the sky is the most conspicuous element, makes it possible to predict tides, in an exclusive way. We can say that when the Moon is in a certain position, we should not expect high tide at a particular place on the coast. In the vast majority of instances, assuming that we are "experts in the art", we will be correct: the

water will be low at that time, in that place.

Providing there is no *tsunami* reaching that bit of coast at that time! If there is, then we'll have a very high tide at what should have been low-tide time.

No one, however, would impeach the accuracy and value of tide predictions, on the whole, because of occasional *tsunamis*. However, there is an important point here. The low-tide prediction is never absolute. It is always a high-order probability — high enough to make plans according to it, with a reasonable feeling of assurance. Nonetheless, an interference factor remains possible.

This applies to all types of scientific predictions: they are never absolute, always probabilities of various orders. Some of them show probabilities of so high an order that we are perfectly justified in not bothering about the probabilities of the predicted not coming about. Given the air pressure, we can say that water boils at a particular temperature. That is a high order probability. Actually, it is possible that the next time you apply the proper amount of heat to a pan of water, half of it will boil and the other half will freeze. This possibility is one of the elements in the over-all pattern — but the probability is so low that there's no point in either worrying about it or looking for it to happen.

WE HAVE LEARNED in this century that there is a relationship between the types and amounts of various types of radiation we receive here on Earth and probable human behavior. We know what various types of radiation have different penetrating indices. Some do not get through the atmosphere to any appreciable degree; others penetrate the Earth's crust to a considerable degree. We know that Earth is, in fact, bombarded by radiations from all directions, and that this bombardment is a constant one — in the sense that the radiations are constantly traveling in our direction from whatever source they originated. However, the type and amount that reaches any one of us at any particular time depends upon (a) the position of the Earth in its rotation (b) the position of the Earth in its orbit (c) the position of the Solar System itself in its peregrination through the galaxy (d) the position of the various planets, satellites, asteroids, planetoids, meteors, comets, etc — any body of any size which might at any time absorb all or part of any radiation which otherwise would hit Earth.

A PREDICTION is as much an *exclusive* as *inclusive* phenomenon. It tells as much, perhaps more, about what will *not* happen as about what *will* happen.

It rules out innumerable probabilities. The scientific (as opposed to the intuitive) prophet seeks to find out which events, in given circumstances, are high order probabilities and which are very low order probabilities — low enough so that, like half your water boiling and the other half freezing under the application of the requisite amounts of heat, these probabilities can reasonably be ignored. And some he will say are flatly impossible — like bringing the water in your teakettle to a boil (from 40° Fahrenheit) by applying one standard safety match to the underside of the kettle for three seconds.

Perhaps some physicist may discover some principle whereby such an event is theoretically possible, after all; perhaps it already is known to be theoretically possible. Not relevant, now, in any case.

So we have Earth, and everything on it, under constant bombardment; but no one and nothing receives *all* the radiation heading for our planet. No one and nothing receives a steady amount of any one type of radiation. At one particular time, you or I will absorb X amounts of Z radiation; at another time we will receive X-plus or X-minus amounts. Conceivably, at certain times we might receive no Z radiation at all. At all times, we will receive as much of radiation Z

as is possible; the position of the various planets and other heavenly bodies, constantly changing, constantly acting as momentary filters or screens, determines how much radiation Z any one of us can receive at any given time. (And, of course, our own individual locations on Earth will enter into the equation; there are both natural and artificial objects here which may act as filters or screens. There are more of such interference factors now than there were in the times of the Babylonians.)

THIS AMOUNT of radiation each of us receives has a relationship to what is possible to happen in our make-up between the time we are conceived and our birth. It also has a relationship as to how our emotions and physical well or ill-being may be affected at various times. *To the extent that we are aware of these influences, it may be possible for us to exert some control over them.* If we know that a certain overplus of radiation X is due to strike Earth — our part of it — at a given period, we may be able to take shelter, or just get out of the way. If we know that a bath of radiation X is unavoidable, but that this has proven to have particular effects upon us, then it may be possible for us to modify these effects. Ptolemy wrote that the stars impel, but do not compel. While he was

still thinking in terms of the *post hoc ergo propter hoc* fallacy, he did have a very important idea there — namely, that this equation is not a totally deterministic one, wherein we are all helpless puppets of fate. We still have free will; we can take action (even an emotional attitude is an action) which may turn these otherwise implacable effects to (seeming) advantage. (It's always "seeming" because even sensitives who can see part of the future cannot see everything.)

NOW WE CAN see why the astrologers want to know not only the date and place of your birth, but also the time to the closest possible minute. The pattern of the heavens is constantly shifting, but the principle elements in the equation—the major planets, etc.—are going through repeated patterns. However, even so little as fifteen minutes can make a substantial difference in a horoscope; and it stands to reason that, in actuality, one minute can make a difference. Just how you or I respond to any given type and amount of radiation (within the limits of tolerance; beyond these the "dose" may be fatal) will depend to a certain extent upon our individual physical make-up; to a certain extent, this will condition our emotional make-up. It is as useful and important to get accurate information on such elements as

it is to see our dentist regularly. (We can live, generally speaking, without either; we may be able to live better, generally speaking, with both.)

THE PREDICTIONS that a competent astrologer makes are not, and never can be, absolute. The stars (and this word, too needs to be changed, because when these observations were first made all heavenly bodies were considered as "stars") are not either personal or impersonal rulers of our destiny in the sense of there being a fixed, predetermined "fate" for each one of us, about which we can do nothing. The information which can be derived from a study of radiations and their effect upon us, and the pattern of heavenly bodies which indicates the when and how much of any particular radiation at a given time, tells no more than high order probabilities.

In short, general situations and conditions can be stated — but what you or I or others choose to do about and within the situations is up to us; the choices we make (or which others make and which directly affect us) can and often do change what should have been high order probabilities to low order probabilities — and may rule them out completely. If I have the aptitudes to be a great painter, for example, but through a

foolish choice (my own or someone else's) I suffer an accident which results in the loss of my eyesight, then it doesn't make any difference what my horoscope may say about my potentialities for being a great painter. And, strangely enough, my horoscope may indicate the possibility of a serious accident or misfortune around this particular time; being forewarned, it may be avoided. If astrology were in the position of being an exact science, then a much tighter and more detailed probability chart could be worked out — but note: given this, such a chart would have to be recast constantly. The choices I make today, the things that actually do happen to me today, rule out or substantially reduce what, yesterday, might have been first order probabilities. This can be carried to a *reducto ad absurdum* — to the point where I spend all my time and energy studying probability charts — but it doesn't have to be carried so far. (And anything at all may become absurd when extrapolated to its limits, logically. That is because deductive extrapolation does not allow for cut-off points, which are always entering into the picture, in reality.)

BUT WHEN we look at the whole question in this light, then the fundamental basis of astrology comes out of the realm of ma-

gic and legend and abracadabra, and primitive notions about the stars and heavenly bodies having souls, and actually causing events. We leave the area of "truth", which is outside the realm of inductive science, and enter the limited but very useful and necessary area where the scientific method is competent. "What the circumstances are, what choices seem to be open" is the proper business of science; "what I ought to do about these circumstances, what attitudes and orientations toward circumstances will be most fulfilling for me and my individual needs" is no damn business of the scientist. That is concerned with the vaster area of truth, and the scientist who behaves like a scientist, doesn't try to impose his lesser disciplines and formulations and conclusions on the greater — which will effect him as a person no less than it affects me. (In other words, when a scientist speaks about religion, philosophy, etc. — exclusive of examining the functions of language — he is speaking as a layman, not as a scientist.)

Reports indicate that numerous scientists, these days, are beginning to take the fundamentals of astrology seriously. What does this mean? That they have become mystics? By no means (and where this might be true, then it is meaningless, because one cannot behave like a scientist

— employ the scientific method — in the realm of mysticism; one can only be a layman of various levels of understanding, etc.). It means that they are finding these fundamentals useful within the boundaries of the scientific method. There are limits, though we may not always be able to define them exactly. But the realm of truth is unlimited, for that is the realm of God. (This is stated badly, but I can do no better; language is too limited. But let me state here that I do not mean by this that God is shut out of, or in any way limited within, the limited area of the scientific method.) In making use of astrology, scientists will have to discard a great deal of inadequate language and the sort of thinking that this primitive language impels. Those who look upon astrology as some sort of magic won't be happy at all.

WE DO NOT have (and most likely will never have) sufficient data for 100% accurate predictions; the best we can get is higher and higher order probabilities. The ancients spoke in terms which we, with our present knowledge, may be inclined to "translate" into "radiation" — but in so doing we are imposing our patterns upon them; there is no evidence that the ancients had the data we have, or that it all meant the same thing to them as it does to us. We have two

elements: the pattern of the heavenly bodies, and radiations. There may be another, or more than one other, vital element about which, as yet we know nothing. (Since the more we know, the greater realization of our ignorance follows, I think it is safe to assume that there are other vital elements in the equation of which, as yet, we know nothing.)

But here we have an important clue as to (a) why most scientists during the past few centuries could not accept astrology as a science (b) why a few men of genius like Copernicus, Galileo, Tycho Brahe, Kepler, and Newton could accept it. For group a, the absence of information about radiation from space made it impossible for them to see beyond the primitive language and the fallacious assumptions behind the language of astrological lore. For group b, the presence of a pattern suggested the possibility of relationships — which they did not understand but very probably grasped intuitively.

IT IS NOT impossible that astrology originated in Babylonia, but I wonder. As Ptolemy said, the stars do not compel, but impel. They do not cause certain effects themselves, so far as the probable destinies and behavior of men is concerned, but at certain times certain destinies

and certain behavior have high probability and these probabilities vary with the patterns that can be seen in the heavens. What other conclusion could the ancients come to but magical influences proceeding from the heavenly bodies, which they conceived of as having souls, etc.?

When, where, how were the observations of such positions made? When was the correlation between these patterns and the patterns of probable human behavior made?

Statistics are valuable for large groups of people; they cannot be applied with certainty to the individual. However, all the individuals born when the heavenly bodies are in a particular pattern constitute one group. Thus certain general assertions can be made about this group.

There are those who claim that there is no "mystery" about astrology. I disagree. So long as we do not know *all* the elements in the equation (and we do not) there will remain much mystery. The patterns of the major planets, etc., have remained invariable throughout human history — but more and more elements in the pattern continue to be discovered and must be included in computations. Again, while the elements within our Solar System have, generally speaking, remained constant, the position of

the Solar System in the cosmos has not. To substitute the word "radiations" for "influences" is useful and helpful — but it does not explain everything. We need to know a great deal more about radiations, their effects on human make-up, behavior, etc.

We know that sunspots are an element. There is a correlation between sunspots and outbursts of widespread irrational human behavior. (But sunspots do not *cause* irrational human behavior; they do, however, have an effect which makes it more probable.)

There is, then the basis of a science within the fascinating and ancient discipline which we know as astrology. When we can get rid of the outmoded apparatus wedded to it, the prescientific terminology that triggers *post hoc ergo propter hoc* and other fallacious methods of reasoning, it may not be at all difficult to persuade the intelligent layman that it is really quite respectable.

Meanwhile, as of August 1962, my mind is no longer open on the subject; my mind is closed to the proposition that "astrology is *all* superstition and mumbo-jumbo." But I don't hold that even the best astrologer can tell me everything, or that the probabilities even the most competent put forth are to be considered as absolute certainties. RAWL

# HOUDINI

## and the Spirits

by LYDIA EMERY

Houdini's exposes of phoney mediums, and multifarious fakery in psychic matters are well known. Yet, there is good reason for the opinion that the great magician hoped that genuine messages might be received.

HARRY HOUDINI was born in 1874, son of a Hungarian rabbi who settled in Appleton, Wisconsin. In his teens he gave up his real name, Erich Weiss, and adopted a more euphonious one in honor of his boyhood inspiration and idol: the famous French conjurer, Robert Houdin. Houdin's "Memoirs" were fascinating reading for the magic-minded youngster who saw his first magician in the sideshows of a traveling circus.

Short, stocky in build, with powerful muscles and a fine physique, the gray-eyed illusionist did not, as most people supposed, depend on his physical prowess alone to effect his releases. Nor could he, as many believed, press his thumb so tightly against his fingers that the diameter of his hand would reduce itself to less than that of his wrist.

The real secret behind his marvelous escape work was his vast knowledge of knots, locks

*This article first appeared in the PSYCHIC OBSERVER (Drawer 90, Southern Pines, North Carolina) and is presented here by special permission.*

and all forms of ancient and modern confinements.

The following data appeared on page 213, "The Encyclopedia of Psychic Science" by Nandor Fodor: Houdini was a very clever magician, but according to Sir Arthur Conan Doyle, his narrow-mindedness was sufficiently indicated by the fact that he died disbelieving that the phenomena of hypnotism was genuine. In "Houdini and Conan Doyle", by B. M. L. Ernst and Hereward Carrington, many interesting letters are published on Houdini's strange adventures in psychic realms.

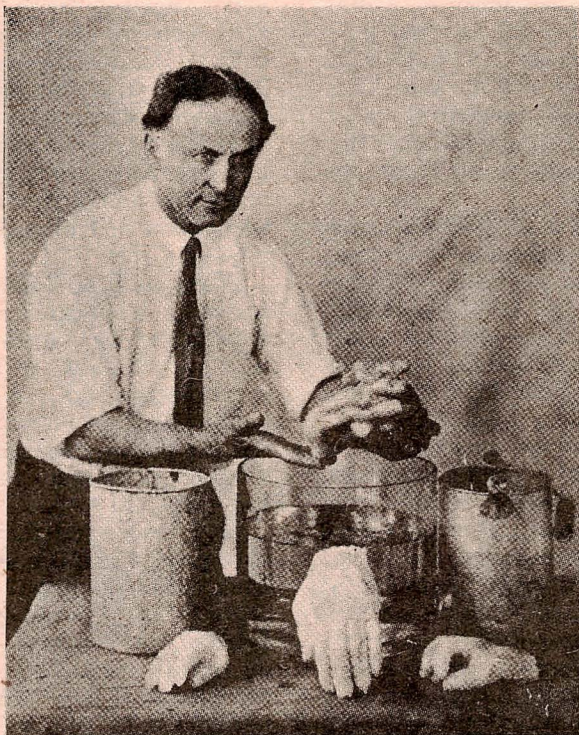
After his death, there was a long controversy about the code words which he left behind to prove his identity, if messages be claimed to originate from him. Will Goldstone, noted English magician, in "Sensational Tales of Mystery Men", quotes a letter from Mrs. Houdini with this admission: "I have gotten the message I have been waiting for from my beloved husband, how if not by spiritual aid, I do not know." The medium was Arthur Ford.

Some of Houdini's American colleagues made sweeping concessions. David P. Abbot, of the American S.P.R., and E. A. Parsons, investigated in 1906 the direct-voice phenomena of Mrs. E. Blake. They both became convinced of its genuine nature. Abbot published his experiences in

OMAHA WORLD HERALD. Howard Thurston, upon whom the mantle of Keller fell, is a convinced Spiritualist.

Among his writings were, "A Magician Among the Spirits," "Miracle Mongers," and "The Unmasking of Robert Houdin"; based on the life of Jean Eugene Robert Houdin, (1805-71) French conjurer and magician, celebrated for his optical illusions and mechanical devices, and for the fact that he attributed his magic to natural rather than to so-called "supernatural" powers. The first to employ electro-magnetism for his effects, he authored an "Autography" in 1857 and "Secrets of Prestidigitation and Magic" in 1868.

HOUDINI'S childhood dreams were centered around becoming a magician. As a result, he and his brother, Theodore Hardeen, became professional tricksters at an early age, traveling from town to town with a small group of assistants. It became a common sight to see Harry Houdini tightly bound with ropes, locked in a heavy chest around which chains were securely drawn, and thrown overboard into a local river. Making an escape, he was rewarded with whatever small change one cared to donate. This led to roadshows with small companies and later to vaudeville, which he



Houdini and "fake" spirit hands

headlined with his wife, Beatrice.

It was not until the early 1920's however, that Houdini received national attention, and this was accomplished through his connection with the widely-publicized mediumship of the renowned "Margery," who in private life was known as Mina

Stinson Crandon, wife of the well-known Boston surgeon, Dr. L. R. G. Crandon.

IT WAS through Dr. Crandon's interest in psychic research that his wife became one of the most noted American Spiritualist mediums. Books on the subject were followed by visits to clairvoyants, and it was during a rare

visit to a medium that Mrs. Crandon's deceased brother, Walter, contacted her for the first time, relating trivial occurrences as tests pertaining to the authenticity of his appearance to the medium, and informing his sister that she herself possessed great psychic ability.

When told of Walter's visitation, (a youth who had been killed in an accident a number of years prior to this seance) Dr. Crandon encouraged his wife's spiritual development by deciding to experiment privately. Not being familiar with the technique involved in the act of development, Mina Crandon lapsed into several trances from which she had difficulty returning to consciousness.

Almost from the beginning of Mrs. Crandon's seances, her brother was in control; first, simple table liftings, then raps and levitations. Flying ash-trays and vases, often filled with flowers; whistling and music; cold breezes and materialized hands that wrote messages in several languages, including Chinese, were evident after only a few months. Other than occasional demonstrations of automatic writing, the manifestations were mostly physical. Ectoplasmic features became a common occurrence.

The entire records of Mina Crandon and the seances which took place at her home at No. 10 Lime St., Boston, Mass.,

can be found in the book, "Margery," written by J. Malcolm Bird, who attended many sittings with the famous medium. It was Mr. Bird who first called Mrs. Crandon "Margery," in order to shield her and Dr. Crandon from the eyes of the world during the Scientific American Psychic Investigation in which she played the major role.

When word of "Margery's" remarkable demonstrations of spirit contact was made known, noted surgeons, philosophers, psychologists and physicists, including Austin C. Lescarboua of the American Scientific Press, sought admittance to No. 10 Lime St.

In London and Paris, where "Margery" was taken by her husband, the renowned medium captured the interest of leading British and European students of psychic research, as well as the interest of the late Sir Arthur Conan Doyle, who had read of her feats in the WORLD PSYCHIC PRESS.

IN 1924 the magazine, SCIENTIFIC AMERICAN, conducted an investigation in a search for genuine psychic phenomena which could pass the most rigorous scientific tests. For these tests, a committee of five men were to be chosen, men whose integrity was above reproach.

The Investigating Committee of SCIENTIFIC AMERICAN was

composed of the following: Dr. William McDougall, Professor of Psychology at Harvard University; Dr. Daniel Frost Comstock, Physicist on the Faculty of Massachusetts Institute of Technology; Dr. Hereward Carrington, American delegate to the International Psychical Congress; Dr. Walter Franklin Prince, Principal Research Officer of the American Society for Psychical Research; and Harry Houdini, stage magician and escape-artist. There was one non-voting member of the five investigators: Mr. Bird, who acted as secretary for the taking of shorthand notes.

The investigation revolved around a group of seances to be conducted by "Margery." Although Houdini had accepted the post as an investigator, he did not attend many of the sittings, due, he stated, to his vaudeville engagements. However, when newspaper accounts informed him of the meetings, he anxiously wired, asking that no definite votes be taken until his arrival.

It was one of these seances attended by Houdini which apparently decided the judges in favor of the authenticity of "Margery's" mediumship.

As always, Walter, Mrs. Crandon's deceased brother, acted as the medium's collaborator during trance. On this particular occasion, the magician had brought a massive box in which

the medium was placed, with only her head and hands free. Locks were snapped into place and her hands were gripped on either side by members of the committee. Houdini was chosen to sit at Mrs. Crandon's right and to hold her hand throughout the seance. At this time a bell was placed a few feet in front of the cabinet.

A few minutes later, "Margery" had gone into trance and Walter came through with greetings to the committee members. When he reached Houdini, however, instead of extending greetings, he asked how much money the magician was receiving for stopping the phenomena. Whereupon Dr. Comstock interrupted by asking what the entity meant by such a remark.

According to the recorded scientific report, Walter replied, "Comstock, you take that bell-box out into white light, examine it, and report back. You'll see fast enough what I mean."

Following Walter's instructions, the physicist found a rubber eraser, from the end of a pencil, tucked between the contact boards at an angle. Although this did not make the bell wholly inoperative, it did require approximately four times the usual pressure to ring it.

Shortly after the committee's findings, Harry Houdini published his notorious "Pink Pamphlet" independently of

the investigating scientists, and without their knowledge denouncing psychic research. Two years later, 1926, Houdini passed away.

THE HOUDINI messages were confused by numerous persons for many years. The mother of Harry Houdini had promised before her death, to return to her son with a pre-arranged message, if survival were true. This message, however, was never received by the magician, who disbelieved in Spiritualism. "The Houdini Messages," an outstanding booklet on the subject, was written by Francis R. Fast, 150 Broadway, New York City. This booklet is now out of print.

After Houdini's death, the world waited — for what they did not know. Perhaps only a word which would mean survival. But none was forthcoming. The pre-arranged message between the magician and his wife, that had received so much publicity remained unspoken.

Then, in 1928, the Rev. Arthur Ford, pastor of the First Spiritualist Church, Carnegie Hall, New York City, announced he had a message from Houdini's mother, and that the key-word was "Forgive."

IMMEDIATELY after this announcement, news reporters from the BROOKLYN EAGLE came forth in print with an account,

branding the minister a fraud. According to one reporter, Beatrice Houdini had spoken of this message in an interview with the BROOKLYN EAGLE in March of 1927. Other papers soon took up the cry, denouncing the youthful medium, who was then only in his middle twenties.

Born and reared in Florida, Arthur Ford, as a boy, was simply called Art, and his greatest ambition was to go barefoot. The son of Albert Ford and Henrietta Brown Ford, he was one of four children.

Immediately after being graduated from high school, while still in his teens, he married and had one son. This marriage, however, was of very short duration, and it was while in college that he came to the attention of Sir Arthur Conan Doyle. The interest of the celebrated Englishman led to study in India and to recognition of the Florida youth's gift of mediumship throughout Europe and England. Receiving a summons from Her Majesty, Queen Alexandria, Ford was given a jeweled emblem of the British Coat of Arms as a token of her esteem.

As the joint-protege of Doyle and Sir Oliver Lodge, Arthur Ford returned to America as minister of the First Spiritualist Church in Carnegie Hall.

At the time of the first Houdini message, the noted medium and lecturer had recently lost his son,



Robert Houdin, from whom Erich Weiss took his stage name.

who died from exposure after falling through the ice while skating. Deeply immersed in his own sorrow, he refused to comment on the debate at hand.

Instead, in November of 1928, he again sat in trance. The second message was delivered by the medium's spirit collaborator, "Fletcher," a French-Canadian, during eight separate seances; four with individuals and four with small groups, among them a New York physician and Hamilton Emmonse of England, who

was visiting America at that time, and who was present at three sittings.

THE MESSAGE, in its entirety, took over ten weeks to assemble, since only one word at a time was possible at the beginning of the experiment, which took place in Ford's hotel room, some miles from the Houdini residence at No. 67 Payson Ave.

"The first word," Fletcher said, after coming through in a well-lighted room, "is the one that is going to unlock the rest." The first word relayed to Fletcher by the spirit, Harry Houdini, was "Rosabelle."

It was not until two weeks later that a second word, "Now," was added. In December, the third word was given, which was "Look," and described as actually being the sixth word in the code.

During the holidays, however, Fletcher asked that the word "Now" be withdrawn as possibly incorrect. Two other words, "Right" and "Now", were also brought through and eliminated. At the end of the year, four new words were added. They were, "Rosabelle," "Answer," "Pray," and "Tell."

Several days following the New Year, the seventh seance was conducted and the guide beheld but two errors in the message, which were to consist of transposing the third and fourth

words, and the last words, of the ten complete words in the sequence.

Speaking for Houdini, Fletcher continued. "He tells me that he has put the next five words, explaining these, in French." The control had not deciphered them and therefore gave the other words in advance.

On January 5th, 1929, the eighth and final seance took place, at which time the last word of the second Houdini message was given. It was "Tell." The time was then asked by the Spirit control and recorded as being 9:23 p. m. This was followed by a dictated message which was to be written in long-hand and delivered to Beatrice Houdini from her husband.

"Harry Houdini whose real name was Erich Weiss, is here," Fletcher said, "and wishes to send to his wife, Beatrice Houdini, the ten word code which he would do if it were possible to communicate. Houdini says you are to take this message to her, and upon acceptance of it, he wishes her to follow the plan they agreed upon prior to his passing."

Whereupon, the code message, in its entirety, was repeated. It was as follows:

"ROSABELLE — ANSWER — TELL — PRAY  
— ANSWER — LOOK —  
TELL — ANSWER —  
ANSWER — TELL!"

Upon completion of the note and message, the letter was signed by those present, who were, Francis R. Fast, a New Yorker broker and importer; Helen E. Morris; Dorothy Stafford, and John W. Stafford, Associate Editor of the SCIENTIFIC AMERICAN.

FLETCHER'S NEXT speech was stenographically recorded by Mr. Fast and Mr. Stafford, and is as follows:

"That last is the message which is to go to his (Houdini's) wife. He wants it signed in ink by each one present. He says the code is known only to him and to his wife, and that no one on Earth but those two know it. He says there is no danger on that score, and that she must make it public. It must come from her; you are nothing more than agents.

"He says that when this comes through there will be a veritable storm, that many will seek to destroy her and she will be accused of everything that is not good, but she is honest enough to keep that pact which they repeated over and over before his death. The last words he spoke were those used in going over this together, so that they would understand it clearly. 'I know,' he says, 'that she will be happy, because neither of us believed that it would be possible'.

"Her husband says that on re-

ceipt of this message she must set a time, as soon as possible, when she will sit with this instrument, Arthur Ford, while I, Fletcher, speak to her, and after he has repeated this message to her, she is to return a code to him which will be understood by her and by him alone. The code that will be returned will be a supplement to this code, and the two together will spell a word which sums it all up, and that word will be the message that he wants to send back. He refuses to give that word until she gives it to him."

The next day after the final seance, which was Sunday, Mr. Fast and Mr. Stafford, both strangers to Mrs. Houdini, called at the Houdini home where Beatrice Houdini lived with her mother, Mrs. Balbonoa Rabner, her sister, Mrs. Marie Hinson, Mrs. Minnie Chester and Miss Julia Karchere, her life-long companion, to deliver the letter and code message. The magician's wife had been slightly injured in a fall on New Year's but she nevertheless received the two men.

At the conclusion of their testimonies, and with the code before her as mute proof of their statements, she agreed readily to a seance which was to be conducted at her home two days later.

ON JANUARY 8th, 1929, Arthur Ford, accompanied by three

members of his group and Harry R. Zander, a representative of the United Press, called at No. 67 Payson Avenue, where they met Beatrice Houdini and two of her friends. The Roman Catholic wife of the world's greatest magician lay on a couch as she motioned the visitors to be seated.

Relaxing in a chair that had belonged to Harry Houdini, the medium, Arthur Ford, again went as if into deep slumber and the voice of Fletcher, with its French-Canadian accent, filled the room.

"Hello, Bess, sweetheart," the entity said, speaking for Harry Houdini, and repeated the ten words of the code. "This code," he said, "is one used in one of your secret mind-reading acts. Now, Harry wants you to tell him whether or not they are right."

"Yes," Mrs. Houdini nodded, "they are."

Fletcher hesitated, then continued. "He smiles and says, 'Thank you.'"

Pausing a moment, the entity went on, "He now tells you to remove your wedding ring and to tell them what Rosabelle means."

With deliberate movements, Mrs. Houdini slipped the band from her left hand and sang:

*"Rosabelle, sweet Rosabelle,*

*I love you more than I can tell;*

*O'er me you cast a spell,*

*I love you! My Rosabelle!"*

As the song died on her lips, the guide spoke again. "He says, 'I thank you, darling. The first time I heard you sing that was years ago in our first show together'."

A few minutes later the control informed the former vaudeville star that her husband was showing him a picture, "And draws the curtains so, in this manner." Whereupon, she responded in French, "*Je tire le rideau comme ca.*" The nine words succeeding "Rosabelle" were to spell one word in the Houdini mind-reading code.

Quoting Houdini, Fletcher explained the second word, which was "Answer," as representing the letter "B," which is the second letter of the alphabet. The next word in the code "Tell," and the fifth letter of the alphabet "E." "L" being the twelfth letter, the first and second words of the code were used to make up the twelve separate letters, as below:

#### THE ORIGINAL CODE

- |               |   |
|---------------|---|
| 1. Pray       | A |
| 2. Answer     | B |
| 3. Say        | C |
| 4. Now        | D |
| 5. Tell       | E |
| 6. Please     | F |
| 7. Speak      | G |
| 8. Quickly    | H |
| 9. Look       | I |
| 10. Be quick. | J |

The first ten letters of the alphabet were represented by ten words, the eleventh letter of the code beginning with one-one, followed by two-two for the twelfth, etc., until the alphabet was complete.

In order to receive the correct message, it was necessary that the correct sequence be followed, otherwise, the letters would have been jumbled and another word supplanted.

AT THE conclusion of the seance, the medium's Spirit guide gave forth the one key-word that was made possible through the ten separate words, several of them having been used in repetition. It was the same word employed in the message given Arthur Ford by Houdini's mother the year before.

Listed below is the deciphered code word sequence and its meaning:

- |                          |   |
|--------------------------|---|
| Answer                   | B |
| Tell                     | E |
| Pray, answer (1 and 2)   | L |
| Look                     | I |
| Tell                     | E |
| Answer, answer (2 and 2) | V |
| Tell                     | E |

That same evening, as well as the following morning, THE WORLD, THE NEW YORK SUN, and TIMES newspapers carried the report of the message deliverance. John W. Stafford, Associate Editor of SCIENTIFIC AMERICAN, said he was "convinced, after at-



Harry Houdini, Mrs. Houdini, Mrs. Rahner, and Mrs. Weiss

tending several of the seances, that Harry Houdini, dead world famous magician, talked through a medium with Mrs. Beatrice Houdini, his widow." Stafford concluded, "In this case, accepting the good faith of all parties concerned, which I do, there can be no doubt that communication has been established between a living person and one dead."

Mrs. L. R. G. Crandon, the Boston medium known as "Margery," whom Houdini had attempted to expose, said, in a statement to the United Press, that she was "sure the message was genuine."

Mrs. Laura Pruden, Cincinnati medium who had been acclaimed by Sir Arthur Conan Doyle, said that some would claim that telepathy might explain it. Whereupon, it was brought to attention via news accounts that the message had not been received in the presence of Mrs. Houdini; and while certain phases of telepathy were possible between persons some distance apart, these occurrences were either arranged, whereas the two persons were in mental accord, or mere flash impressions would manifest upon rare occasions. Such a difficult feat of mind reading was eliminated by leading scientific authorities on telepathy as being utterly impossible.

WHILE NEWSPAPERS were

hailing this phenomena, Mrs. Houdini, accompanied by those who had attended the seance at her home, rode to the 5th Avenue Branch of the Manufacturers' Trust Company, and withdrew a sealed envelope that had been locked in the Houdini vault.

Before the witnesses, she broke the seal and laid the papers on a desk before them. The words were identical with those given by Fletcher while Arthur Ford was in trance. Even the request that Mrs. Houdini remove her ring and sing "Rosabelle" had been set down as a part of the test.

Following this disclosure, Beatrice Houdini worded a dated statement on her own stationery, declaring the message given her by Arthur Ford to be correct in every detail. Her signature was witnessed by Harry R. Zander, the United Press Representative; her good friend, Mrs. Minnie Chester; and John W. Stafford, of the SCIENTIFIC AMERICAN.

When interviewed by reporters, who asked if she thought her mind could have been read, the magician's wife replied, "Impossible, I never saw Mr. Ford or any of the persons with him until that day. Of course, I knew the code, but I had no idea what combination of words Harry would use; and when he sent 'Believe,' it was a surprise."

Thus the last shred of doubt concerning the mind reading

angle had been removed. Mrs. Houdini herself had not known the sequence of words which had been sealed in an envelope and locked within a vault in the 5th Avenue Branch of the Manufacturers' Trust Company.

It was also revealed that Charles Williams, Mrs. Houdini's press agent, had asked her for the code, as well as other Houdini secrets, to include in some of the many articles and books written by him for the former vaudeville headliner. She had, however, refused to divulge the code-word to any third person; and the sequence itself would have been impossible to have divulged, since she was unaware of the manner in which her husband would present the word, if and when Spirit communication were possible.

Williams, who wrote a series of articles for the *EVENING GRAPHIC*, detailing Mrs. Houdini's memory of Houdini's exposes of the physical distinguished, in Williams' own words, from the psychical and who had also been in on the arrangements for the coup, admitted that he, too, was convinced of the authenticity of the message.

The pro and con battle was on. The attempts of a widely-publicized professional magician and prestidigitator, to duplicate the phenomena, wherein he said that he could have produced the "spirit message" from Houdini,

which Mrs. Houdini proclaimed to be genuine, caused the controversy to wax more violently than ever between the believing and the skeptical.

MEANWHILE, Joseph Lewis, President of the Freethinker's Society of New York, offered \$25,000 for the reproduction of a conversation between Houdini and himself held in the dressing-room of the Hippodrome Theatre in New York in 1926.

Again this highly publicized magician, in conjunction with the magazine, *SCIENCE AND INVENTION*, offered \$21,000 for similar feats. When these offers were made public, it was pointed out that Mrs. Houdini herself had previously offered a \$10,000 reward to anyone giving her the correct message, but this offer had been withdrawn at the request of prominent Spiritualists when it became known that Arthur Ford was ready to deliver the secret code which had been received at the eight separate seances.

This rejection of the \$10,000 reward before the message was given, temporarily brought the debate to a halt, and thousands of interested parties to the defense of psychic research, whose members were interested not in profit but in securing recognition of personal conscious survival after death.

LEADING columnists joined in the battle, acclaiming phisic phenomena. The controversy was topped by Walter Winchell, who devoted his entire column, "Your Broadway and Mine," on Saturday, Jan. 19th, 1929, to a letter written by Mrs. Beatrice Houdini.

Dear Mr. Walter Winchell:—

This letter is not for publicity. I do not need publicity. I want to let Houdini's old friends know that I did not betray his trust.

I am writing you this letter personally because I wish to tell you emphatically that I was no party to any fraud.

Now regarding the seance: For two years I have been praying to receive the message from my husband. Every day, for two years, I have received messages from all parts of the world. Had I wanted a publicity stunt I no doubt could have chosen any of these sensational messages. When I repudiated these messages, no one said a word, excepting the writers who said I did not have the nerve to admit the truth.

When the real message, the message that Houdini and I agreed upon, came to me, and I accepted it as the truth I was greeted with jeers. Why? Those who denounced the entire thing as a fraud claim that I had given Mr. A. Ford the

message. If Mr. Ford said this I brand him a liar. Mr. Ford has since stoutly denied this ugly thing, and knowing him as well as I do, I prefer to believe Mr. Ford. Others say the message has been common property and known to them for some time. Why do they tell me this now, when they knew my heart was hungry for the true words from my husband?

The many stories about me — I have no way to tell to the world the truth or the untruth, for I have no paper at my beck and call. Every one has a different opinion of how the message was obtained. With all these different tales I would not even argue. However, when any one accuses me of **giving** the words that my beloved husband and I labored so long to convince ourselves of the truth of communication, then I will fight and fight until the breath leaves my body.

If any one claims I gave the code, I can only repeat they lie. Why should I want to cheat myself? I do not need publicity. I have no intention of going on the stage, or as some paper said, on a lecture tour. My husband made it possible for me to live in greatest comfort. I don't need to earn money. I have gotten the message. I have been waiting for from my

beloved, how, if not by spiritual aid, I do not know.

And now, after I told the world that I had received the true message, everyone seems to have known of the code, yet never told me. They left it for Mr. Ford to tell me, and I am accused of giving the words. It's all so confusing. In conclusion may I say that God and Houdini and I know that I did not betray my trust. For the rest of the world I really ought not to care a hang, but somehow I do, therefore this letter. Forgive its length.

Sincerely yours,  
Beatrice Houdini

AT THIS POINT in the controversy, the same highly-publicized magician immediately issued a statement, claiming that in a safety deposit box in New York was a heavily-sealed envelope, containing secret messages entrusted to him by Edison, Houdini, and Sir Arthur Conan Doyle, and that each vowed, if return from the grave were possible, to transmit the keywords that only he (the highly publicized conjurer) knew.

This statement was printed in LIFE, the American Pictorial Weekly. At a seance described by that journal, the same highly-publicized conjurer stated that he also possessed a similar code message deposited with him by Sir Oliver Lodge.

Sir Oliver had made no mention of this alleged message in his will, in books he had written, or orally to any one he had ever met. His will stated only that he would try to prove his survival after death by transmitting a series of messages he had written and deposited in sealed envelopes with the Society of Psychical Research in London, England.

When questioned regarding this statement which concerned the Englishman, the highly-publicized conjurer was unable to prove that he had ever even met Lodge.

Soon after, Denis P. S. Conan Doyle, Sir Arthur's son, wrote to TIME MAGAZINE: "There is not one word of truth in a certain magazine's claim to possess this code message from my father. I know as a positive fact that my father never left a code message with a conjurer or anyone else, not even with his own family. *Such a message never existed.*"

IN REPLY to the first part of the highly-publicized conjurer's statement, it was made known that Thomas A. Edison, the famous inventor, had already talked to Dr. Miller Reese Hutchinson, who for ten years was his chief engineer and collaborator, in a direct-voice seance. Immediately after the seance, Hutchinson played a record of Edison's. The two voices were ident-

ical. Since that time, recordings of direct-voice seances have frequently been made, thus eliminating the question of mass hypnotism in connection with the hearing of Spirit voices. These voices can now, thanks to the progress of science, be preserved even on home-recording machines.

Frank Decker, the noted American test medium, who, at the time, resided at No. 30 West 72nd Street, New York City, answered the highly-publicized conjurer's challenge in regards to psychic demonstrations. The magician had made a new offer of \$10,000 to any medium who could produce psychic phenomena which he could not duplicate by trickery. Decker accepted the challenge, on these terms:

This highly-publicized conjurer was to deposit with any bank a check for \$10,000, which would be sent to the United Hospital Campaign Committee if the conjurer failed to duplicate the seance results obtained by the medium.

Decker was to be searched by doctors before a committee of any chosen physicians, scientists, and men of unquestionable reputation. He was then to be controlled in any way the highly-publicized conjurer or the committee might suggest. Psychic phenomena produced were to be recorded, after which the magi-

cian would be similarly searched and controlled.

On the highly-publicized conjurer's failure to duplicate the phenomena, under the same conditions under which the medium had worked, the committee would instruct the bank to forward the money to a designated charity.

The highly-publicized conjurer refused to accept Decker's challenge.

ON MARCH 1st, 1942, at the Hotel Wellington, 7th Avenue and 56th St., in New York City, Cal Harris, formerly Harry Houdini's press agent and manager, chose to sit in a seance with Decker. Mr. Harris, who resided at No. 30 East 76th St., New York City, sat with Decker under strict test conditions — to which the medium agreed.

Those present at the seance were: Dr. and Mrs. Harry P. Van Walt—Mr. Van Walt is a noted psychic researcher and served as interpreter at the International Spiritualist Congress at The Hague, Holland, before World War II; Mr. and Mrs. Fred Buniel, Santiago, Chile; Mr. and Mrs. J. Frank Hogue — Mr. Hogue is a prominent New York business man whose integrity is beyond reproach; Dr. M. Spencer Rhode, a New York physician; Juliette Ewing Pressing and Ralph G. Pressing, Editor-owners of Dale News, Inc.,



which published PSYCHIC OBSERVER, SPIRITUALISM'S PICTORIAL JOURNAL.

During the seance, Harry Houdini related two instances that no one but Harris knew about. The messages, being of a personal nature, proved conclusively that, aside from the voice of Houdini, there were additional irrefutable evidence of personal identity.

This is Cal Harris' statement: "I sat in a seance with Frank Decker during the evening of March 1st, 1942, at Hotel Wellington, 7th Avenue and 56th St., New York City. During the above-stated seance, I sat behind the medium, Frank Decker, and held both his hands. I heard a voice that I recognized as that of Harry Houdini and am satisfied that the medium was not speaking or trying to imitate Harry Houdini's voice at the time because I had one hand over the medium's mouth."

Signed  
Cal Harris.

*Note: Cal Harris' signature is attested to by Dr. Harry P. Van Walt and Dr. M. Spencer Rhode.*

Upon interview, the press agent manager declared, "I swear that it was Houdini's voice."

The same highly-publicized conjurer's new efforts to discredit Spiritualism were a turn-back to the Fall of 1938, when Mrs. Houdini, with the promise of making a million dollars, had starred in a motion picture entitled "Religious Racketeers."

MISS FANCHON ROYER, the producer of the film, had contacted Police Commissioner Glenn H. McClellan of Buffalo, N. Y., and secured a signed statement from him that appeared commendable as a boost to her movie. The official's statement had been enlarged and plastered on billboards in the foyer of Shea's Buffalo Theatre, where the film was scheduled to make its debut.

Within the picture, Beatrice Houdini declared flatly that she had never received a Spirit communication with her husband, that she had never seen him, nor heard his voice. At the conclusion of her starring vehicle, she said, "We must be on the lookout for the 'leeches' who claim to be able to bring messages from the dead."

Then after reviewing this film, Ralph G. Pressing, editor of *PSYCHIC OBSERVER*, called on Miss Royer in her erstwhile palatial Delaware Ave. apartment to present the statement signed by Mrs. Houdini in 1929. Mr. Pressing, however, was greeted with disdain, and Miss Royer snapped, "All Spiritualists or Spiritualist mediums or anyone who believes that communication with the so-called dead is a fact, are frauds and fakes."

But Miss Royer was reckoning without reason or good judgment. Without delay, the newspaper publisher contacted Vincent McFaul, General Manager of Shea's Buffalo Theatres, and showed him the signed statement—witnessed by reputable personages.

A wire was immediately sent to Mrs. Houdini's manager, Dr. Edward Saint, asking for a denial. No denial came. Twenty-four hours later the picture was banned from Western New York area. The \$200,000 spent on "Religious Racketeers" was a costly

error on the parts of Miss Royer and Mrs. Houdini who acted without realizing that a signed and witnessed document will stand in any court.

Naturally this blunt denial created a new controversy and psychic research was again headlined as the famous Houdini case was revived in print.

MRS. HOUDINI was correct in her assertion that she had neither seen her husband, nor heard his Spirit voice. Arthur Ford has never been a direct-voice medium. The code message was delivered through the tones of his guide, Fletcher, while he himself was in trance. On the other hand, Mrs. Houdini was not a medium, and therefore it was impossible for her to either see or hear her husband. Beatrice Houdini's physical body was not responsive to the vibrations of radiating energy of which man's soul is a part. Physics and chemistry recognize this fact, that energy never dies.

While one producer, Miss Fanchon Royer, was attempting to strike at psychic phenomena, another producer was busily engaged in writing books on the subject; Mary Pickford, one of the owners of United Artists Studios in Hollywood, Calif., and at one time, "America's Sweetheart."

Miss Pickford has long been openly interested in psychic re-

search and one of its greatest champions. Her three books, "Why Not Try God," "My Rendezvous With Life," and "Why Not Look Beyond," are intelligently written and have been excellent sellers for a number of years.

Another equally interested person is Margaret Mayo, the noted playwright, whose article, "Houdini - the Trickster," was based on the Spirit manifestations of Harry Houdini to her friend, "Little Sophie Irene Loeb," who will be remembered for putting through thirteen "Child Labor Bills" while on Earth. The famous author related amusing and convincing evidence of the return of Harry Houdini, who played several tricks in order to reveal his presence and identity.

On February 18th, 1943, Beatrice Houdini died, bringing to a

close one of the greatest debates in history.

In Arthur Ford's first and only address following the code deliverance, he said, "If asked to say on oath whether I know beyond the shadow of a doubt that I actually got the Houdini message, I could not do so except on the basis of Mrs. Houdini's statement, and I can not do more."

Many persons have continued the Houdini controversy for almost two decades. Perhaps they have never known the facts which are presented herein, taken from actual records; or perhaps they have been like Willard D. Vandiver, who, in his famous speech of 1899, said:

"I come from a State that raises corn and cotton and cockleburs and Democrats, and frothy eloquence neither convinces nor satisfies me. I am from Missouri. You have got to show me."

---

DREAM INTERPRETATIONS. Up-to-date listing. 25 years research. Ancient, modern and OUT-OF-THIS-WORLD sources. \$1.00. F. E. Ford, Nichols, N. Y.

---

TRUE PSYCHIC HELP - Three questions answered, blessed card and other literature. \$3.00 - MAY GOD BLESS YOU - Rev. Neenah, Box 25, Middletown, Indiana.

---

GOD SPAKE BY MOSES, \$2.00; Mormon Claims Examined, \$1.00; Case For Creation, 85c; Prophecy Speaks, \$1.00. Book bulletin free. - Christian Evidence League, Malverne, N. Y.

# THE JEWEL IN THE LOTUS

Allen Edwardes

A Historical survey of the Sexual Culture of the East

## A CANDID, REALISTIC SURVEY OF ORIENTAL SEX PRACTICES, ATTITUDES AND LITERATURE.

A wealth of fascinating information, including some of the minutest details, of many unique sex rites, rituals, and cults of the East and Middle East.

### COVERS EVERY PHASE OF SEX LIFE

Every phase of sexual life in the Orient is dealt with — heterosexual, homosexual, autoerotic, and bestial. You discover how prostitution (male as well as female) evolved from ancient types of sacrifices.

### THE EASTERN WOMAN'S ROLE

Of particular interest is the amazing variety of marital customs prevalent in the East. Mr. Edwardes shows you woman in the role of chattel, concubine, prostitutes, goddess, wife and slave. In detail you learn how Oriental men and women amused themselves and each other with a wide variety of sexual diversions.

THE JEWEL IN THE LOTUS is priced at \$6.50.

---

ORDER THE ABOVE BOOK FROM PAGE 130

*A special order form is provided on that page  
for your convenience.*

# The Blood of St. Januarius

by G. A. CEVASCO

This peculiar phenomenon takes place several times a year; and so far, no one has ever been able either to find definite evidence of trickery, or to explain it in natural terms.

SEVERAL TIMES a year, a strange phenomenon takes place in the Cathedral of Naples, Italy. The blood of St. Januarius, which is kept dried in a small glass phial, melts and bubbles when put in sight of the head of the same martyr—as though it had been freshly shed—despite the fact that St. Januarius was beheaded almost 2,000 years ago.

What actually takes place can be briefly described. A silver bust believed to contain the head of St. Januarius is exposed upon

an altar. The reliquary containing the blood of the Saint is brought out and held by the officiating priest in view of the assembled congregation. Prayers are said, begging that the phenomenon take place. Holding the reliquary by its extremities, without touching the glass, the officiant from time to time turns it upside down to note whether any movement is perceptible in the dark mass enclosed in the phial.

After an interval of varying duration, usually not less than

two minutes nor more than one hour, the solid mass is gradually seen to detach itself from the sides of the phial, to become liquid with a ruby tint, and in some instances to froth and bubble up, increasing in volume. The officiant then announces "*Il miracolo e fatto*" (The miracle has happened), a *Te Deum* is sung, and the reliquary containing the liquified blood is brought to the altar rail where it is venerated by the faithful who touch or kiss the vessel.

THE PHENOMENON takes place generally three different times a year—the first Sunday in May, in commemoration of the bringing of the remains of the Saint to Naples; on September 19, the feast day of St. Januarius; and on December 16, the anniversary of the eruption of Mount Vesuvius in 1613. The people of Naples believe that St. Januarius, their patron saint, protects them from the ever-threatening volcano.

Rarely has the liquefaction failed to take place in the expositions of May or September, but on December 16 the mass remains solid more frequently than not. Since the liquefaction has been occurring for the last 400 years, trustworthy witnesses number in the uncountable thousands. Witnesses of scientific credit and respectability have also asserted that a block of ba-

salt at Pozzuoli, reputed to be the place of execution of St. Januarius and to bear traces of his blood, grows vividly red for a short time in May and September at the very hour the phenomenon takes place in Naples.

LITTLE IS KNOWN about the life of this Saint. Legend has it that he was seized during the tenth great persecution of Christians and given to wild beasts to devour; and when they refused to harm him, he was thrown into a furnace, from which he escaped unharmed. Finally, he was beheaded.

Historians agree that he was probably born in Naples, that he was a bishop of Benevento, and that he was martyred by the Emperor Diocletian in the year 305. Shortly after his head was severed from his body, he was buried at the place of execution, a spot not far from the amphitheater of Pozzuoli.

A few years after his martyrdom, when Constantine granted religious freedom to the Christians, the remains of the Saint were disinterred and carried back to the city of his birth; here they were buried in a subterranean chamber over which the present Cathedral of Naples now stands. Buried along with the head and body of Januarius were two phials in which a Christian woman is believed to

have caught some of his blood at the time of his execution.

Today the head of the Saint is enclosed within a silver bust, and the phials are enclosed and immovably set in a silver reliquary. The smaller of the two phials contains only slight traces of blood and is not so important as the larger, which normally is half filled with a dark solid mass. This large phial is a flagon-shaped flask about four inches in height and about two and one-quarter inches in diameter. The solid mass within this phial appears absolutely opaque when held up to the light and shows no displacement when the reliquary is turned upside down.

BOTH PHIALS seems to be so fixed in the reliquary by some gummy substance that they are apparently hermetically sealed. Presumably their contents are little affected by the temperature of the surrounding air inasmuch as the outer glass of the reliquary surrounds the glass of the phials. In short, the phials are within a pocket of dead air.

That the larger phial contains blood was proved by an experiment carried out by a reputable Italian scientist, Professor Sperindeo. He sent a ray of light through the upper part of the phial during its liquefaction. An examination of this beam spectroscopically yielded distinctive lines of the spectrum of blood,

proving that if the mass is not entirely made up of blood, there are at least significant traces of blood in the contents of the phial.

Though the ritual liquefaction of the blood of St. Januarius is known the world over, a conclusive decision on this phenomenon has not been given. A satisfactory natural explanation has never been advanced. The official attitude of the Church, incidentally, is one of scepticism and prudence, dictating that the phenomenon should not be considered supernatural until every physical explanation has been exhausted.

EXPLANATIONS of the liquefaction have been many but they can be categorized as (1) fraud, (2) psychic forces, and (3) heat theories.

There is a great deal of doubt surrounding the phenomenon, yet fraud or deliberate imposture seems to be out of the question, as all reputable investigators have been willing to admit. If it were a trick, it would be necessary to concede that not only were men of science duped, but that all the archbishops of Naples for the last 400 years, as well as countless ecclesiastics, were rogues and hypocrites.

Montesquieu, who was present at two liquefactions in 1728, wrote in his *Voyages*: "I can declare that the miracle of St. Jan-

uarius is not a trick; the priests are in good faith."

The relic is so well guarded that its exposition requires the concurrence of both church and civil authority. In all these 400 years, moreover, no one of the many who necessarily must have been in on the imposture—upon the supposition of fraud—has made any revelation at all or disclosed how the phenomenon is performed. Fraud as an explanation is untenable.

The concentration of thought and will of the expectant crowd have been accounted capable of producing the physical effect of liquefaction. Against this theory of psychic force, however, must be set the fact that scientific records disclose that the phenomenon has taken place on several occasions quite unexpectedly, and in the presence of very few spectators.

In the eighteenth century, sceptical scientists propounded the heat theory. By using certain chemical preparations, they could reconstruct the phenomenon with more or less success. They would exhibit some red substance which, though at first apparently solid, melted after an interval without any direct application of heat. They could set the mass to liquefy, but unlike the phial of St. Januarius' blood, their solutions would never again solidify under ordinary conditions.

NOT TOO LONG ago a certain Professor Albini reproduced the phenomenon in his own way. He made a compound of powdered chocolate and a serum of milk which appeared solid when placed in a sealed flask. When he rubbed the flask with his hands and turned it over many times, the mass was seen to liquefy. There are many well-attested instances of the liquefaction of the blood of St. Januarius taking place, however, when the reliquary had been standing by itself without any movement whatsoever. This, Professor Albini has not been able to duplicate.

The heat generated by the officiating priest, the pressing throng of spectators, and the lights of the altar would seem to combine to raise the temperature of the air sufficiently to melt the substance in the phial. For more than a century, careful scientific observations of the air in the neighborhood of the relic have been recorded. From the unquestionably accurate studies of three reputable Italian scientists, Professors Fergola, Punzo, and Sperindeo, it can be concluded that there is no direct relation between the temperature and the time and manner of liquefaction.

Often when the temperature stood at 77°F or even higher, liquefaction was delayed for as much as twenty or forty minutes,

while the contents of the phial have at times liquefied in a few minutes when the temperature remained as low as 60°F. Again, the heat theory by no means accounts for another strange fact that has baffled men of science.

It seems that in melting the mass increases in volume. When it solidifies again, oddly enough, it does not necessarily return to its original bulk. Sometimes the whole phial is seen to be occupied with the liquid; other times, hardly more than half. The apparent variation in the volume of the relic has led to a whole series of experiments.

ON ONE OCCASION the whole reliquary was weighed on an accurate balance scale. It was found that the weight of the reliquary was not constant any more than the volume of the phial, and that the weight of the reliquary when the blood filled the whole phial exceeded by

twenty-six grammes the weight when the phial seemed but half full. Obviously, the large variation in weight rules out errors of observation.

Men of science are forced to accept the conclusion that—contrary to all *known* physical laws—a change takes place in the contents of this hermetically sealed phial which makes it heavier and lighter in a ratio roughly proportional to apparent bulk. Furthermore, they are forced to admit that the phenomenon defies natural explanations.

The amazing reality of the liquefaction of the blood of St. Januarius is repeatedly the subject of scientific and religious controversy. All this speculation and debate is of little concern to Neapolitans. For them, the phenomenon is nothing less than a supernatural display of the power of their patron saint.



# SEXUAL SYMBOLISM

## *A History of Phallic Worship*

**A COLLECTOR'S TREASURE  
LONG OUT OF PRINT — NOW AVAILABLE**

**A DISCOURSE ON THE WORSHIP OF PRIAPUS (1786) by R. P. KNIGHT, and THE WORSHIP OF THE GENERATIVE POWERS (1866) by T. WRIGHT, published together for the first time, and profusely illustrated with original plates, are pioneer works on the origins and forms of early sexual worship.**

**The rites and practices of the PHALLIC WORSHIPPERS are described with a frankness and candor possible only to a scientist. The Phallic objects used in the finely detailed illustrations are from R. P. Wright's private collection and for many years have only been available to scholars by permission of the British Museum.**

**Ashley Montagu writes: "Both Knight's and Wright's books have long been difficult to come by. To make them once more available is a great boon to scholars and to students."**

**The two complete volumes in one may be had for \$7.50, less than you would expect to pay for either one singly. Shipped fully prepaid.**

.....

**ORDER THE ABOVE BOOK FROM PAGE 130**

*A special order form is provided on that page for your convenience.*

# BETWEEN The "Us" And The "We"

by JERRY L. KEANE

When scientists refuse to look at such phenomena as spiritual healing, these events do not go away. And despite quacks, the genuine healer has been in evidence all along.

IN BETWEEN the "us" and the "we," we find a peculiar item which we call our minds. The thing that is so peculiar about this is the blocks and blindnesses which are developed by it.

Modern psychiatry tells us that on the average we use about one-tenth of what they know we

possess as mental power, and proceed to follow this with the admission that, as much as they know about this power, they realize that they are only beginning to learn about it . . . yet we use only one-tenth of what they *know* we have.

Contrasted to this we have

the other psychic fields, such as extra-sensory perception, psychic phenomena, healing, etc., each of which, we are told by those involved in them, are effects caused by various uses of the mind.

Perhaps a re-cap of the evidence to hand on just the subject of healing would be to the point.

Most of us, at least, have heard of recent cases of "miracle cures"—outside the province of the medical profession and the scope of medical science. Some of these cures have been in places, such as the famed Lourdes, or other sanctuaries of that sort. Others have been through people both within and without the orthodox clergy of our churches and temples. Still others have been by people who refer to themselves as "healers"; and these are in the majority.

THRE IS NO point in any of us saying that these things do not happen, or have happened in the past but have ceased to happen. There is no point in our calling such events suspensions of natural law and saying that they can only occur under the auspices of a particular theological group. None of this is true. Cures of all sorts of things, from normally lethal disease in an advanced state to broken bones, have been achieved at all times in history, among all

peoples, and in all groups. There are literally hundreds of thousands of cases on record, thoroughly authenticated in every possible known respect, outside of all theological groups and within natural law, although comparatively little about the law is generally known; scientists, on the whole, have *refused to look*, so far.

For example, Harry Edwards of England is a world-renowned healer. In his files he has several thousand cases of cures made by his method of mentally channeling what he calls "healing forces" through himself and into people whom the medical profession has listed as incurable. With him, as with many healers—particularly the most successful healers, as far as cures are concerned—complete records are kept.

He invites the inspection of the entire medical profession. He always asks those whom he is able to heal to go back to the doctor or hospital which declared them incurable and have a complete check-up, and ask the doctor or hospital authorities to compare their condition after being treated and cured with the records on hand of the previous condition which they claimed was incurable.

THERE ARE MANY of these people in England. Harry Edwards is the president of the

National Spiritual Healers Association there. Other noted healers of England include people such as Peggy Parrish—herself cured of an "incurable" disease, which is what got her started healing. Edward Fricker, whose work is done to the tune of rock 'n' roll records going full blast, has been astounding the doctors in his area. George Daisley is sufficiently adept at healing over long distances so that he has made several cures here in the United States, with the ocean between him and his patient. Phil Wyndham, who was a grocer in Notting Hill in London, found himself so successful in healing people who had no hope medically, that he gave up a profitable grocery business to have time to devote to the far less profitable business of healing the sick. Leah and Jack Doctors' work has been outstanding in the London area.

I could go on. Most of these people not only do this healing privately, but once or twice a year hire halls around London and demonstrate this ability publicly. (Harry Edwards hires the Friend's Meeting House near Euston Square every year.) Sometimes these cures are instantaneous; sometimes treatment is extended over a period of time. Whichever the case, the cures *have* occurred; in most instances, they have been medical-

ly attested but not medically explained.

The point that I am trying to make is that these "cures" *do* occur, and there are very, very few relapses. It is not a matter of whether the cures are psychosomatic or not; it is a matter of whether people *are* cured. It is not a matter of whether the "source of power" is approved by one or another of our religious institutions; it is whether people *are* cured. And from thousands upon thousands of cases attested to by the medical profession, which have occurred both within the confines of religious establishments and without those confines, *cures have been made and continue to be made.*

IT IS TRUE that not *all* people who have turned to these healers have been cured, though sometimes one healer has been successful where another has failed. Sometimes a complete cure has not been achieved, but the disease has been arrested and decided improvement has been made. However, the percentage of healings which have occurred per number of people who have sought healing has been so fantastically great as to be almost unbelievable; and when it is taken into consideration that most of these people who have sought healing have been pronounced "incurable" by medical authorities, this brings it to a

place where the world *must* stop shutting the idea out of mind and take a look at it. We have been brought up to either declare such things impossible and therefore not worthy of consideration, or "sacred" and therefore inexplicable and beyond reasonable and reasoned investigation. *But*, as one healer said, "the healings *still go on*."

Psychic phenomena, in general, has been in pretty much the same case.

According to most theological groups, these healings are "miracles," therefore beyond investigation. According to the scientists, such things are "impossible" and therefore must be considered, at the best, hallucination or delusion.

WHAT ARE the facts? Psychic phenomena have occurred at all periods in history, among all peoples, at all times. Every child, whose sensitivities far exceed the adult range, at one time or another talks about seeing and talking to people, who, so far as the parents are concerned, do not exist. Every last one of us has psychic experience almost constantly whether we recognize it as such, or not.

What about "hunches"? How about the times you started to say one thing and came out with something that you hadn't previously thought about — something completely different from

what you intended to say? How many times have you and someone close to you said the same thing at the same time? How about the feelings and impressions you get which you can't account for, but which later prove to be correct? How many incidents have occurred in your life, for which you can find no reasonable explanation? How much of this have you put out of your mind?

In all instances, when you get people convinced that this sort of thing, and more, is normal to everybody, they start thinking and talking about it—and then you will find that every last one of us has several tales to recount that fall right into this category. All of us cannot either be insane or liars. Such experience may only lie in knowing that you were going to get an unusual letter, which has arrived with reasonable promptitude afterwards. Sometimes it has been that you knew what was in a seemingly normal letter *before* you opened it. Parents—particularly mothers—often have this sixth sense about the members of the family.

There is nothing "miraculous" about common experience. Experiences such as these listed above are as normal and ordinary as being born, growing up, etc., *and* as common. They do not seem to come under the heading of "delusion" or "hallu-

ination" either, unless all of us are being deluded by the variety of common, normal experience.

Here again, there must be a reasonable, rational explanation. We do not necessarily know what the explanation is, but it is obvious that there must be one.

THE TWO chief blocks impeding even discussion of these matters are (1) the attitudes which have grown up in our society over many centuries towards any display of that which is outside the physical grasp, and, (2) those little things called words, which we all use constantly, but have so little understanding of.

Let's consider the second block first. We all use words all the time, not only in our speech, but also in our thinking. Yet, in our thinking there is a good deal of what can be called imagery and impression, so that when we try to call forth into words some emotional experience, we can only begin to realize how badly these words fail to establish a clear-cut communication — for the simple reason that words do not mean *exactly* the same thing to one person that they do to another. Words express our meanings approximately, not exactly. Because, through words, we understand the meaning of another person's experience, approximately — but not exactly —

we are almost invariably under a partially accurate, partially mistaken impression of what the other person does mean. Words can, and more often do, mask and obscure rather than clarify.

If we consider the first block, we find that we have built up a society based upon what we call the individual; in actual fact, the individual is not really an individual at all, but a point of view which has been conditioned by the totality of the society. While this may seem to be a strange statement at first, consider this. First we are points of view within the family unit. This unit is different in many ways from those structures of the same general nature around it; as we all know, many points of view are expressed within the family unit. We can enlarge this to the neighborhood, the town or city, the state, the country, the continent, Western culture generally, and finally to the planet.

BUT EVEN HERE it does not stop, for as *we* have such relationships so does everything else, and this extends out to the solar system, to the galaxy, and finally to the universe.

In actual fact, we are not really individuals in the separated sense, but points of view within a series of relationships: the family, the home, the job, the club, the church or synagogue, the neighborhood, the

city, etc. Even our opinions and beliefs and knowledge are, in actuality, a series of associations within ourselves, for we agree with one person about one thing, and disagree with the same person about another, and so on.

What actually happens is that, for the most part, we do not think about these associations, far less express them in words. We make many assumptions regarding both things and situations, and these assumptions are formed and based chiefly on generalities which we, as a particular group of associated points of view, have tacitly agreed to accept as correct, without bothering to give them further consideration. Therefore, when something like psychic phenomena occurs, as the society has tacitly agreed that such a thing could only happen to a saint or a lunatic—and knowing the self to not be in the class of the saint, and not wanting others to think the self in the class of the lunatic—a blanket of silence, and as far as possible, forgetfulness is placed over the incident. The human mind is full of strange pigeonholes.

**FOR THOSE OF YOU** who do not believe that extra sensory perception and psychic phenomena are as common as I claim, try this experiment the next time you have a few people in for the evening. When everybody is

comfortable and happy, start talking about your latest hunch and how peculiar it was. You won't be half through before all the others will want to tell about theirs. From there one can easily lead the conversation on until everyone has had something to say about an experience that falls well outside the "normal." You can wind up by laughing it off as coincidence and imagination if you like, but you will find such a rich variety of this sort of experience among six or eight people, that it should give you pause to think.

It is these tacit assumptions, without due thought, that inhibit a great deal which could be of help and value to us in our lives. As one very famous "spirit guide" once said, "We do not come back to give amusement to a few, but to free mankind from slavery and darkness." And, in many respects, much advance has been made; the chief obstacle seems to be our own minds.

To give an example, there is the case of Harry Meads and his wife in South Harrow, England. Mr. Meads' spine was badly bent. It got progressively worse. Finally he went to a healer. The healer, Ann Worman, gave him a few treatments and then sent him to an osteopath to finish up. The osteopath was astounded to find the spine normal and straight. Meanwhile, Mrs. Meads, who was suffering from a form

of paralysis, became less and less able to cope with the housework and shopping, and finally became almost completely helpless. In spite of her husband's cure, she herself didn't quite believe it; and it was a long time before her husband could persuade her to seek healing. Finally she, too, went to Anne Worman. A few treatments saw her up on her feet and attending to any and all normal chores except heavy lifting, which her husband—he of the former bent back—does for her.

ANOTHER CASE is that of a man named William Pantling in North London, England. He had what the hospitals diagnosed as "arthritis." He was X-rayed, heat-treated, fractioned, and finally the hospital put a collar on him; but still he grew worse. In fact the condition became so bad that he was unable to dress and undress himself. He had to stop working and, in spite of the tablets that the doctors prescribed, he was in constant pain. One treatment by Edward Fricker and the collar came off; three treatments and he was back at work. After the second treatment, he reported to the hospital and was discharged. Eight treatments and he was completely cured.

We say these things can't happen, or that if they do, they are "miracles." Yet they are going

on every day in the week. The world-famous healer, Harry Edwards of England, receives half a million letters a year from all over the world requesting healing. Word gets around.

Because we label such things, by tacit acceptance in our society, as "impossible" or "incurable," and refuse to look at what has happened, we shut them out from ourselves. Granted there are those who will go completely overboard in all sorts of directions. But then, we have gluttons, we have drunkards, we have misers . . . none of which prevents the rest of us from eating within reason, taking an occasional drink, or working to keep ourselves reasonably supplied in funds.

LITERALLY tens of thousands of people are today demonstrating, throughout the world, that there are forces and powers in existence which they have begun to learn the use of. Scientists admit that there is much that they can only barely detect; much probably that they have not yet detected and considerably more that they know exists, have seen undoubted demonstrations of but are unable to explain . . . that's why they say they "need a new frame of reference." The old one is too limited.

It has only been a very short time, history-wise, since we learned how to channel and use

electricity. Scientists say we have only begun to learn its uses.

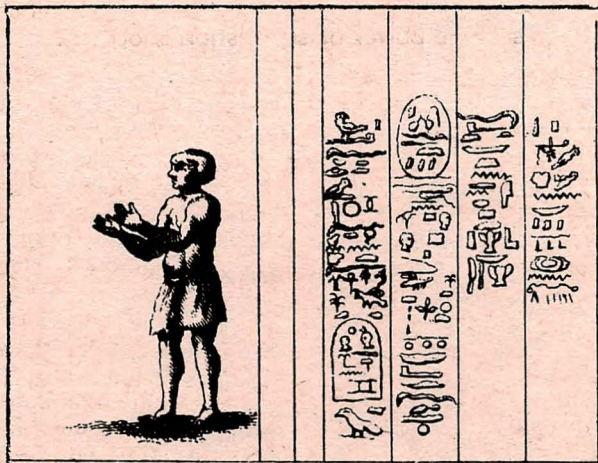
Things crop up every day in the week that we find "impossible" to explain; but just because we don't know the answers does not mean that the events didn't happen.

There is no alteration to the natural laws of the Universe; the over-riding law is cause and effect. It is unalterable, unchangeable. When we change the effect it is because we have also altered the causes. We do this all the time, so there is nothing strange or mysterious about it. We have a capacity to open up

our minds and learn in any direction, and to any extent that we want to learn—and in flexibility lies growth.

We stand in our own and each other's light. And the term, "enlightened mind" means exactly what it says: a mind which has opened itself up to light and become illumined with understanding.

The limitations which make "us" finite are put up in our own minds, and when we expand those minds, "we" find ourselves stretching forth into the infinite . . . into the "unknown," yes, but not "unknowable."



# MURDER

## BY AUTO-SUGGESTION

by CARL THOMAS

No truly educated medical worker or psychologist today will sell the power of suggestion short . . .

THE AUSTRALIAN aboriginal tribes are considered to be the most primitive people on Earth. In many respects they resemble the Stone Age creatures that roamed the land many thousands of years ago. They live almost like animals, but limited intelligence or not they still have their tribal laws and taboos. All eligible females, for instance, must marry the man chosen for her by the chief, or

king, of the tribe. If she refuses, or marries someone else, the *kurdaitcha* (witch-doctor) will lose little time in "singing her to death."

The curse is put into effect in the following manner. The *kurdaitcha* chants daily before a piece of magic bone intoning the words: "May your blood turn to stone. May your bones become rotten and crumble." This is continued for at least a month.

The person at whom the bone has been pointed soon starts to sicken and eventually dies. No medicine on Earth can save the victim.

Many cases of this sort have been reported in Australia during the past thirty years. According to Professor A. P. Elkin, who has made an exhaustive study of the subject, there is usually nothing at all physically wrong with the victims; and although doctors might be able to combat the symptoms of the sickness they are powerless to fight the psychological effect of the curse. In Elkin's opinion the only cure is for the medicine man to convince the victim that the curse has been lifted. In other words, it is purely a case of mind over matter.

IN ORDER to make doubly sure that the spell will work, the medicine man must have no contact with any other human being, nor may he wash himself. Each night before going to sleep he must place the magic bone under his head until he dreams of his victim-to-be. The next step consists of sealing each end of the bone with beeswax so that the soul of the latter is imprisoned within the bone. The bone is then thrown onto the fire. As it is consumed by the flames the doomed person will die in horrible agony.

The latest of these "pointing

the bone" murders took place in Australia towards the end of 1956, when an entire native family, living not far from Marree, incurred the wrath of the gods.

Nita Smith, a twenty-year-old lubra, employed as a domestic at a sheep station in Anna Creek, flouted a kingly edict and married Andy, an aboriginal sheep shearer. Consequently the young couple, their ten-months-old child, the bride's fourteen-year-old nephew Roy, and her parents, were condemned to death by the *kurdaitcha*.

DURING THE night of November 17th, 1956, a witch-doctor seemingly materialized out of thin air while the couple were putting the child to sleep. The sinister looking old man with glaring eyes pointed a bone at the baby and pronounced the curse, whereupon the poor mite immediately started to suffocate. In a few minutes the child was dead.

When the death of the infant was reported to the police they arrested three suspects, aged sixty, forty-five and forty, respectively. The terrified couple refused to identify the *kurdaitcha*. Nita told the police that the women of the tribe had cut her long black hair back to eye level as a prelude to her own death.

The police investigation served to scatter more than two hundred natives, including nomads

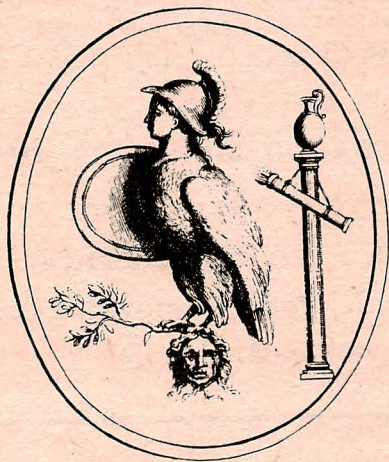
and cattle stockmen who had been holding a *corroboree* in the neighborhood, while awaiting the deaths of Nita and her family.

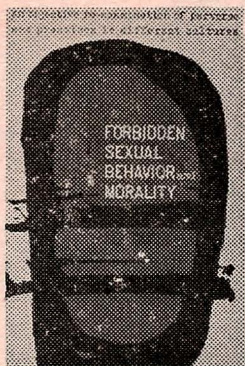
A day or so later, Nita's nephew, Roy, was found lying unconscious not far from the *corroboree* site. He was taken to Port Augusta hospital. On being placed in an oxygen tent he rallied for a short while, but he was unable to explain to the police what had happened to him, or how he came to be found at the creek in question.

He soon lapsed into unconsciousness again. In his delirium he gabbled of frightful devils dancing around him and chanting: "May your bones go rotten! May your blood turn to stone!" From time to time he tried to sit up,

his hands clawing the air, as if trying to ward off some evil bird of prey. Towards morning he uttered a frightful scream, clutched at his throat and fell back dead.

The parents have since fled from Anna Creek. Nothing more has been heard of them. The latest drugs and the best doctors in the land were enlisted in the struggle to save Nita and her husband, but slowly and insidiously they started to waste away; the husband has died. Nobody believes that Nita will manage to survive the curse, least of all herself. As Professor Elkin remarks, "When an aboriginal believes he has been sung to death, nothing much can be done to help him."





~~~~~  
~~~~~  
*A straightforward, modern scientific analysis and survey of prohibited sexual behavior in major cultures throughout history—an objective re-examination of perverse sex practices.*  
~~~~~  
~~~~~

## **FORBIDDEN SEXUAL BEHAVIOR AND MORALITY**

by **R. E. L. Masters**

Contents includes: **BESTIALITY** (The sexual relations of humans with beasts); **HOMOSEXUAL ACTS** (Sodomy, fellatio, tribadism, cunnilingus and masturbation); **MISCEGENATION** (Black Supremacy: Norman Mailer and the myth of Negro sexuality); **SEX AND FORBIDDEN DRUGS** (Mescaline and other "Aphrodisiacs"); **ADULT-CHILD SEX RELATIONSHIPS** (History and the crime of Humbert Humbert).

***FORBIDDEN SEXUAL BEHAVIOR — 431 pages — \$9.50***

-----

**ORDER THE ABOVE BOOK FROM PAGE 130**  
*A special order form is provided on that page for your convenience.*

# HOW MANY PEOPLE ARE YOU?

by BRAD STEIGER

Every now and then we encounter someone who claims to remember events which happened prior to his or her birth—in some instances, centuries before. And sometimes details which have not heretofore been in the public domain at all.

THE BEHEADING of 16-year-old Lady Jane Grey, the most gripping scene in the movie, "*Tudor Rose*," was about to be dramatized for a spell-bound audience in Liverpool, England. The theater seemed to become unnaturally dark and an almost eerie silence enveloped the viewers as they watched the condemned girl being led to the masked executioner.

Suddenly, as Lady Jane bent her head to the chopping block, the hush was pierced by a hysterical scream. Silhouetted against the screen was a young woman waving her arms and shouting, "It's wrong, all wrong! I know; I was at the execution!"

Falling in a faint, the distraught girl was carried to the lobby through the midst of the astonished audience — an aud-

ience who had just heard one of their number claim to have witnessed an execution that took place nearly 400 years ago! When revived, the young lady told a remarkable story to a reporter for the *EMPIRE NEWS*.

She was Miss Dorothy Jordan, an 18-year-old typist from Belfast, Ireland, spending a holiday in Liverpool with relatives. As she was watching the movie, Miss Jordan said, she was transported back to another era.

"When the screen flashed Lady Jane Grey waving through the tower window to her husband, Lord Guilford Dudley, on his way to his own execution, I realized that this was wrong. I knew the room well and it was impossible to look out of the window!

"It was during the execution scene that I first realized I had been her lady-in-waiting. I saw many things in the movie that did not agree with the facts. I have a vivid impression of the executioner, particularly the broad black bands around his wrists. When Lady Jane first saw him she shuddered and clung to me. She knelt to the block. They lifted her curls . . . I saw no more. I suppose I fainted.

"When I regained consciousness the surroundings seemed strange. I was amazed to find myself not in Tudor dress. I suppose the people thought I

was crazy! But it happened just as I say!"

HOW DO WE appraise such an occurrence? An authentic case of reincarnation, or only an impressionable young woman's ability to project herself into a dramatic situation? The reporter from the *EMPIRE NEWS* stated that Miss Jordan seemed frank, intelligent and far from flighty. She had never before displayed any interest in history and had no knowledge of reincarnation. If we are to believe Miss Jordan and the *EMPIRE NEWS*, then we must say that, in 1936, a young Irishwoman was mentally transported to an execution which took place on Tower Hill, London, in 1554!

Before we laugh that proposition off as preposterous, we must admit that at one time or another we've all felt familiarity in new surroundings, discovered an old house that evoked strange emotions, or said, "I could swear that has happened to me once before!" This "sense of the already known" as it is called in psychology is common. In old books and journals, and in present day newspapers many dramatic encounters with the unknown come to light. These momentary glimpses into the realm of psychic phenomena are enough to intrigue the most hard-headed realist.

Recently a farmer in State

Wurttemberg claimed that he could draw precise plans of primitive edifices that had been erected on stakes in the marshy Federsee district, hundreds of years ago.

Taking a gamble, archeologists began excavations on the basis of these drawings. It was discovered that the farmer had hardly missed a thing! Even a hearth marked in one site was exactly where he had indicated.

When authorities wondered how he could possibly have known all these details, the farmer simply said that he had lived in the primitive lake dwellings during their early inhabitation.

A NEWSPAPER carried the enigmatic narrative related by a former Nazi lieutenant who had been stationed in occupied France during World War II.

He had received orders to establish quarters in an obscure Rhone valley village. Immediately on arrival, he was seized by the bizarre sensation that this remote village was not so foreign to him after all. Suddenly, as he strolled past a school house, he remembered how he had toiled in its cramped wooden desks. He recalled also his parental home at the back of a small, dingy confectionary shop.

He traced his subconscious boyhood path back to his house. The elderly woman who opened the creaking door blinked at him

in bewilderment as he tried to communicate with the aid of a simplified French-German dictionary.

"There is a small alcove in this house," he said laboriously. "It has a brown cupboard filled with many toys. A small, broken rocking horse stands beside a large stuffed dog . . ."

The woman was dumbfounded. It was absurd! A strange German officer describing a room upstairs that he had never seen!

The lieutenant insisted on confirming his description, and trembling with fear and doubt, the old Frenchwoman led him to the room, where, just as he had said, there stood a cupboard full of toys and a rocking horse near a stuffed dog.

Her eyes glistening, the Frenchwoman explained that 21 years earlier her little nine-year-old boy had died and she had rarely re-entered the room.

"On what day?" the officer asked, his voice trembling with excitement.

"Why," she hesitated, "on February 8."

"That's my birthday," he whispered solemnly.

THERE ARE ALWAYS plenty of these anecdotes in circulation, and some must be taken as embellished or completely imaginary tales. However, one occasionally encounters a carefully investigated and thoroughly

documented case study of a disturbingly well-founded claim of reincarnation.

In 1933, European psychologists were baffled by the incredible story of a 15-year-old girl in Budapest who changed suddenly into a Spanish charwoman. Cornelius Tabori, a psychic investigator, held several interviews with the girl and her family and kept a vivid journal of his findings.

The girl who underwent this incredible metamorphosis was Iris Farczady. Her father was a chemical engineer and her mother was the daughter of a distinguished Viennese officer.

Tabori arranged an interview with Mrs. Farczady and received this puzzling reply to a query about the woman's daughter.

"Iris is dead. She left us in August, 1933. She who lives with us is called Lucia—a woman from Madrid."

TABORI PRESSED HER for more information. She smiled at his persistent skepticism.

"No, I'm not a spiritualist. Nor am I crazy. I pride myself on being an enlightened, level-headed woman. My Iris was a brilliant pupil at the Girls' Lycee of Sopron. An outstanding mathematician and linguist—everybody said she had a wonderful future. Then, that night in August, she felt ill. I put her to bed and sat with her. Suddenly

she gave a long sigh. Somehow I felt my darling, clever daughter had died.

"I bent over to listen to her heart; it was still beating . . . I could feel her breath on my forehead. But I was right. My daughter had died. The person whom we believe to be our Iris awoke, shouting in some foreign tongue. We talked to her, but she did not understand us. She jumped from her bed and tried to run from the house. She kept mentioning someone named Pedro and Madrid, and then we realized she was speaking Spanish!"

ON THAT TRAGIC moment when Iris Farczady awoke after her brief illness, she spoke only Spanish. She had forgotten every syllable of Hungarian, together with her French and German. The large and distinguished Farczady clan were shocked and horrified as they heard of the strange event. In order to be able to communicate with "the Spanish woman" the family began to teach her German.

Iris Ferczady spoke to Tabori in a heavily accented German. She protested violently when he addressed her as Iris.

"My name is Lucia Salvio," she corrected firmly. "I am a Madrilena. That afternoon in August, I felt very ill. My husband, Pedro, was away at work. We had fourteen children, one

for each year of our marriage. I was terribly sorry for our children when I had to die . . .”

Mrs. Farczady commented upon the great diversity of temperament between her serious, studious Iris and the gay Lucia, who sang and danced for them nearly every day.

“When I first looked into the mirror after coming here I was shocked,” said Lucia. “I wondered what had happened to me and where my black eyes and thick dark hair had gone. Now I find it quite pleasing that in my new life I am such a lovely young girl. My only regret is for the poor motherless children . . .”

Upon leaving the Farczady residence, Tabori paid a visit to Dr. Tibor Huempfer, a Cistercian professor and distant relative of Iris, who had spent many years in Rome and Madrid. He had been astounded when the girl spoke Spanish to him and described the churches of Madrid in detail. He had also been present at a party when Iris had been introduced to a Spanish teacher. The instructor had been amazed to hear the perfect Madrid dialect the girl spoke!

An explanation? There is none; at least not an easy one. Were they all pretending? But why? Perhaps a psychologist could have probed deeply enough to explain the matter, but Tabori left Iris Farczady in

bewilderment. In the annals of psychic phenomena, the case of Iris-Lucia Farczady is known as a graphic example of transmutation, the restoration of the soul in a new body.

JOHANN WOLFGANG GOETHE, the great German dramatist and poet, was convinced that the soul inhabited those bodies best fitted to its inherent nature, wandering from one to the other, forcing the flesh to adapt itself without choice.

Goethe was a great believer in reincarnation; he once exclaimed to Charlotte Von Stein that in some previous existence she had been either his sister or wife.

A Swedish scientist, Dr. Lund of Upsala University, has been conducting some remarkable experiments with subjects who ostensibly recall other lives.

Lund records the case of a 40-year-old woman who in the presence of witnesses was hypnotized. While in this state she was told she was once again a child. At once the woman behaved in a child-like manner. This, of course, is not unusual. But when Lund suggested that she was once again a baby, the woman altered her actions to fit the role!

Then came the clincher. Dr. Lund suggested that she return to her mother's womb. After a brief hesitation, the woman assumed the posture of an embryo.

"Now," Lund persisted: "What were you five years *before* your birth?"

The woman's normal voice suddenly became gruff and hoarse. "It's very hot in here," she grunted.

"What is your name?" asked Dr. Lund.

"Age Karlstrom."

"What is your profession?"

"I am a farmer in Mjølby," she answered gruffly.

"Do you have children?"

"Yes, three." The woman gave their names.

Lund's assistants immediately investigated and established evidence that a farmer named Age Karlstrom had lived in Mjølby. Four months before the woman's birth, he had died, leaving the

three children whose names had been mentioned during the experiment!

As the cynic reads of such occurrences he ignores the evidence and scoffs, refusing to admit the validity of phenomena as yet unrecognized by his science. Those who seriously study the mysteries of man say that existence is not mere flesh and blood. The subliminal self can continue to exist without brute matter!

Again we must turn to Goethe for an apt concluding statement: "The thought of death leaves me unmoved, since I am convinced that our spirit is indestructible, something which progresses perpetually from infinitude to the endless."

## EXPLORING THE UNKNOWN

A subscription to EXPLORING THE UNKNOWN will assure you of getting your copy as each issue comes off the press. No need to wait for newsdealer to reorder if he sells out before you get your copy. Price \$2.50 per year (6 issues) in U. S., Canada and the Pan American Union. Foreign \$3.50. Fill out the coupon below and rush it in NOW.

### HEALTH KNOWLEDGE

**150 Lafayette St.  
New York City 13**

Please put me down for a year's subscription to Exploring the Unknown starting with the issue following the February 1963 issue. I enclose.....  
(amount). Please Print

Name .....

Address .....

City ..... Zone..... State.....

# The Woman On The Bridge

by LUISE PUTCAMP, JR.

It happened early in the present century, and was investigated by the American Society for Psychical Research.

THE DIVER was disgusted.

For two days he'd searched the black, brush-choked waters on both sides of Shaker Bridge for the body of the missing girl; he'd finally decided to give it up and go at the problem from a different angle.

Now here came this woman, this Mrs. Titus, saying she knew

exactly where to find the body. She said she'd seen it the night before, in a trance.

*Trance!*

It was Thursday, Nov. 3, 1898. Every yokel in the New Hampshire villages of Enfield and Lebanon, it seemed, was goggling from the banks of Mascoma Lake, taking it all in.

The diver, Mike Sullivan, looked angrily at George Whitney. Whitney was a local mill owner who had taken charge of the search for the lost girl.

It was Whitney who had hired Sullivan, sending all the way to Boston for him three days before. It was Whitney who had insisted Sullivan come out to the bridge again this morning, on the say-so of this crazy woman.

Whitney saw the angry look and shrugged. He cast an eye toward the curious villagers. "I don't have much faith in it myself," he said. "But some of them might."

Sullivan snorted. "Those people up there think the girl took to the woods. Why, they've had searching parties up there while I was dragging the lake." He added that he didn't want to be made a fool of by going down in a variety of places Mrs. Titus might point out.

Whitney assured Sullivan it wouldn't come to that. "She'll simply pick out one place. Least we can do is go down at the place she picks out."

BUT FOR A while, it looked as if Mrs. Titus couldn't make up her mind after all. About three-fourths of the way across the bridge she stopped and said "This looks like the spot I saw in my trance." Then as if to herself she added, "No, not exactly," and walked further along

the bridge. She stopped at another point and said, "This looks very much more like the place that I saw last night."

Then for twenty minutes, maybe even half an hour, the woman just stood there, looking over the rail of the bridge.

More than one bystander began to fidget. Sullivan gave Whitney a significant look. Standing nearby, George Titus, the woman's husband, had an expression which some might have called sheepish.

Finally Mrs. Titus pointed to a spot in the water, and as if gaining assurance from some inner source, said, "She is right down there."

"I've been down there," replied Sullivan shortly.

Mrs. Titus shook her head. "No," she said in the exasperating way of women, "you have been down there, and there, but not *there*." She added matter-of-factly, "She is lying head in, in a deep hole, with one foot sticking up and a new rubber on it."

Sullivan turned to Whitney.

"What should I do?" he asked, pointedly bypassing Mrs. Titus.

"You've got your suit," said Whitney. "You'd better go down in that spot."

IN SILENCE, Sullivan put on his heavy helmet and diving suit. He threw a guide line with a sinker as near as he could to the spot in the water that Mrs. Titus

had pointed out. He put down a ladder and climbed into the water.

The bridge was made of sunken cribwork joined by timbers. Masses of debris and brush had caught in and around the cribwork. The water moved little; there, and no light reached it.

Sullivan swung off the ladder sideways, and turned. Ten feet below the ladder, he struck the cribwork of the bridge. He'd get this fool's errand done — show them all that Mrs. Titus was wrong. Then he'd do what he'd decided upon earlier — send back to Boston for powder. An explosion might bring up the body from wherever it was, if it was in the lake at all.

In the absolute darkness, Sullivan turned to face the ladder, and his hand struck something.

"I felt of it," Sullivan said later, the stark disbelief of the moment still vivid in his mind. "It felt like a foot."

This was a place he hadn't looked the day before, because brush and debris were so thick. Sullivan's groping hand now told him the body was lying head down in a deep hole in the cribwork. Only the foot was projecting; it was just as Mrs. Titus had said it would be.

BEFORE HE COULD go any further, Sullivan had to stop. He was shaky.

*How can any woman come*

*from four miles away and tell me or any other man where I would find this body?* he thought. It wasn't only that his male ego was wounded. There was somehow more to it than that. *I never believed in anything like that!* he told himself.

How Mrs. Titus did it, Sullivan still didn't know; but now he believed. He had been convinced against his will. As if he had settled something in his own mind, Sullivan went ahead with what he had to do.

He pulled the body out of the hole and carried it up through the water till he could see light from above. He laid out the dead girl on the crib of the bridge, and with Victorian modesty arranged her voluminous, waterlogged clothing. Then he fastened the line around her and surfaced.

"She's down there," he called to Whitney.

"I know it," Whitney called back.

Sullivan thought wryly that Whitney must have been pretty strongly convinced of Mrs. Titus' story all along, in spite of what he'd said.

But it turned out that when Sullivan, eighteen feet below, had pulled the girl's body from its lodging place, her bonnet had floated to the surface. Curiosity seekers rushing to the side of the bridge to see the bonnet had al-

most pushed off the man who worked the diver's pump.

While a man on a skiff pulled up the body, Sullivan climbed slowly out of the water.

"What do you think of it?" asked Whitney, quizzically.

"I don't think," confessed Sullivan. "I'm stunned."

BUT MRS. TITUS, standing quietly by, showed no surprise.

Neither did her husband. For George N. Titus, the whole uncanny business had started the day before the lost girl, Bertha Huse, had disappeared. On that day his wife had said: "George, something awful is going to happen. I can't tell you what it is. Later on I can."

Like many husbands, Titus didn't pay too much attention. Nor did he get particularly alarmed when early the next morning, as he was leaving for work, his wife said cryptically: "That has happened."

But when he came home for lunch that noon, Titus had news. "The Huse girl went home," he said.

He was talking about Bertha Huse's sister, who worked at the mill where he did. "Some there think her mother must be ill," he added.

Mrs. Titus shook her head ominously. "It is something worse," she said. "I can feel it."

It was. Bertha Huse had disappeared; within hours, everybo-

dy in the countryside was talking about it.

THE GIRL had been feeling poorly, so her family let her sleep later than usual. But at eight o'clock they went to wake her up, and she was gone. Also gone were Bertha's new rubbers.

Several people said they'd seen Bertha out walking that morning. The blacksmith's wife even said she'd seen a woman on the Shaker Bridge, but she wouldn't swear it was Bertha. After that — silence.

By nightfall, 150 men and boys were searching the woods and the lakeside. The next morning, Mrs. Titus told her husband: "That girl is in the lake." Independently coming to the same conclusion, George Whitney had sent to Boston for the diver.

The diver had worked all day Tuesday and most of Wednesday. He found nothing.

Wednesday night, Mrs. Titus washed the supper dishes, went upstairs and settled into her rocking chair. When he came upstairs a little later, her husband was startled to see that though she seemed to be asleep, Nellie Titus was making noises, and a look of great horror covered her face.

Alarmed, Titus called to her, and shook her.

She blinked.

"George," she said crossly,

"why didn't you let me be? In the morning, I could have told you where the girl lay, and all about it."

Sure enough, not long before midnight, Mrs. Titus started moaning and talking in her sleep. She hit her husband, evidently thinking he was the diver, and said: "She's not down there, but over to the left."

AGITATED, she got up and walked about the house. Before she finally went to bed, she told her husband not to wake her up that night, even if she acted strangely or cried out.

In spite of her earlier admonition, Mr. Titus, himself shaken, shook her awake.

But a couple of hours later that night, Mrs. Titus went into a trance again. This time Titus, resigned to sleeplessness, lit a lamp. He watched his wife, and talked to her in a low voice. Only when he questioned her about the girl's disappearance could she hear him, and answer.

Once she said something about cold.

Titus said: "Are you cold, Nellie?"

She said: "Oh, oh I am awfully cold."

His skin prickling, Titus knew she was talking about the lost girl, Bertha Huse.

IN ABOUT an hour, Nellie Titus came out of this trance.

She told her husband she had seen what Bertha Huse did on the morning she disappeared.

*She walked down to the Shaker Bridge. Part way across, she stepped out onto a jutting, frost-covered beam. Should she go into the water there, or up over the hill to the pond? As she stood undecided, her feet slipped on the frosty beam, and she fell backward into the water. Down she went, head first, and slid under the timberwork of the bridge.*

With the first daylight, Mrs. Titus had said she must go to the bridge and point out the spot. It was her duty.

Titus hesitated. It would mean having to ask his boss to let him off work that day; it would also mean letting everybody know that his wife had these spells, these trances. Titus felt as if he had to talk to another man about it. Since he kept his horse in W. R. Sunderlin's barn, he went there first.

Titus and Sunderlin exchanged the usual short greetings. Then Titus looked about, rather shamefacedly, and asked: "Are we alone here?"

He told Sunderlin he didn't want anybody to overhear, and didn't want Sunderlin to repeat what he'd tell him. Then Titus told Sunderlin all about Mrs. Titus' trance.

"She says the girl's in the lake, at the east side of Shaker

Bridge," he finished. "She's lying head down, between two logs. Her body's covered with mud and brush. But one foot's sticking up, with a new rubber on it."

Sunderlin laughed, at first. But as Titus talked on, he grew serious. Finally he said: "Well, George, you better hitch up and go out to the bridge."

THEY DID. Mrs. Titus walked along the east side of the bridge and looked intently into the lake. She said: "George, she's right down there, between those two logs."

"Nellie, are you sure?"

"Yes," she said.

There was nothing George N. Titus could do, then, but drive his wife to Whitney's house. When he heard the story Whitney laughed, but said he would meet them at the bridge. The Tituses drove back to the bridge, and shortly afterward, Whitney arrived.

Mrs. Titus returned to the same spot and again said: "George, she is down there."

"Walk down the bridge," said Whitney dubiously, "and see if there isn't another place where she is likely to be."

Mrs. Titus walked down a little way, and came back, insisting: "She is right *there*."

She added that she could see the rubber on the dead foot as plainly as she had in her trance the night before. Peering on-

lookers could see nothing but impenetrable water.

At that point, Whitney called in the diver. And in a short time, the three-day search was ended.

OF COURSE everybody in Lebanon, where the Tituses lived, and Enfield, where the missing girl had lived, talked about this strange thing.

Now that the word was out, Titus admitted his wife had these trances. But she fought against them and was usually ill for some time after. A doctor, Harris Kennedy, noted that on the day after the body was found, Mrs. Titus was ill.

The story might have died right on its home grounds, as most small town stories do, if it hadn't been for Dr. Kennedy.

The doctor, an assistant at Harvard Medical School, heard it from his brother, who was staying in Lebanon when it happened. While all was still fresh in local minds, Dr. Kennedy got statements from Titus, Whitney, Sunderlin and from J. C. Ayers, who was Titus' boss at the mill.

Things of this sort had a special interest for Dr. Kennedy. His cousin was the wife of William James, the noted psychologist and psychic researcher. Also, Dr. Kennedy and some of his fellow assistants and younger instructors at the School often met to talk about out-of-the-ordinary

professional matters. They called themselves the Bowditch Club.

On Nov. 21, 1898, Dr. Kennedy got his last and most important interview in the body-finding case. He went to Simpson's dry dock in East Boston and talked to the diver, Mike Sullivan, at some length. Sullivan agreed to meet with other members of the Bowditch Club. On Dec. 1, 1898, he did.

MANY OF THE hard-headed young medical men were frankly skeptical of the whole story. Was there really such a thing as clairvoyance? And if there were, did Mrs. Titus have the gift?

They pumped Sullivan with more questions. His answers only made the story more remarkable.

Q: Could you go back now, and pick out the spot on the bridge where the girl fell off?

A: I don't think I could . . .

Q: How should you know that spot from the 'one next to it?

A: If there wasn't anything connected with it, I could not pick it out, hardly.

Q: You say it was too dark for you to see?

A: It was total darkness.

Q: You found her with her head down and feet up in almost the exact spot Mrs. Titus indicated?

A: I might say to an inch.

All Sullivan's professional know-how backed up Mrs. Ti-

tus, story that Bertha Huse had fallen into the water backwards.

Sullivan explained: "I take it a woman drowning herself, jumping over feet first, the air would get under her clothes, and she would drift around a little ways . . . but if a woman goes backwards, she will settle quicker." He added: "Bodies that have drifted, as a general thing, lie horizontal."

And so the man who was in the beginning the most skeptical remained in the mind the most convinced.

"If I ever have a similar case and can't find the body," he said, "I shall introduce the parties to Mrs. Titus, and she will find it."

His conviction was tempered by another emotion. As he put it: "It is my business to recover bodies in the water, and I am not afraid of them. But in this instance I was afraid of the woman on the bridge."

The diver may have been afraid, but the family of Bertha Huse was grateful.

On Nov. 11, 1898, the family put a notice in the *Granite State Free Press* of Lebanon.

For all the world to see, they thanked Mrs. Titus because she "voluntarily came to our assistance when all means and efforts had failed" and found the body "by the exercise of a . . . mysterious but we believe God-given power."

## Have You Missed Any of Our Previous Issues ?

*Here is a partial list of the contents of our previous issues. They may be ordered from page 129.*

**Jan. 1960:** "FDR Speaks From The Next World" by David Harpe; "The Prophecy of the Popes" by Sean O'Casey; "Premonitions Can Save Your Life", by Stewart Robb.

**March 1960:** "The Prophecies of Nostradamus" by Stewart Robb; "Fantastic Creatures" by C. L. Gibson; "The Cosmic Mission of the United States" by Jeanne De Mare.

**June 1960:** "Mary Baker Eddy The Woman Clothed With The Sun" by Stewart Robb; "The Brain Is Not The Mind" by Herman Stowell King; "The Return of Mark Twain" by James H. Hyslop.

**Aug. 1960:** "Flying Saucers Are No Hoax" by Stewart Robb; "How Psychics Solve Crimes" by Denis Brian; "Why Not Life After Death?" by Geraldine Pease.

**Oct. 1960:** "Memory and Survival" by Geraldine Cummins; "Inventions Prophesied by Nostradamus" by Stewart Robb; "The Strange and Wonderful Gift of Florence" by C. L. Gibson.

**Jan. 1961:** "The Devil You Say!" by The Rev. Stephan A. Hoeller, D. D.; "The Enemy Debt Case" by Geraldine Cummins; "Past Present" by Gertrude Tubby.

**Apr. 1961:** "Witchcraft and The Cat" by Wilfrid D. Hambly, D.Sc.; "The Next World" by Geraldine Cummins; "The Rain Dance" by Lt. Harry E. Riesberg".

**June 1961:** "Edward, the Unconscious Artist" by James W. McLean; "Other Bridey Murphys" by Dean Lipton; "Can We Walk Out of Our Bodies?" by C. V. Tench.

**Aug. 1961:** "The Amazing Dorothy Spence Lauer" by Vance L. Milligan; "Occultism Through the Eyes of Religion" (first appearance of this department) by The Rev. Stephan A. Hoeller, D.D.; "Was It George Bernard Shaw?" by Geraldine Cummins.

**Oct. 1961:** "The Mystery of Kaspar Hauser" by Dean Lipton; "Occult Self-Defense" by Vance L. Milligan; "Cat's S.O.S. Across the Atlantic" by Dr. Nandor Fodor.

**Dec. 1961:** "Creatures and People Out of This World" by Harold T. Wilkins; "How Valid is Psychic Phenomena?" by Jerryl L. Keane; "The Haunter Is A Tree" by Dr. Nandor Fodor.

**Feb. 1962:** "Beware! Witches At Work!" by The Rev. Stephan A. Hoeller, D.D.; "Herne the Hunter" by C. F. Sanders; "Psychic Development" by Dorothy Spence Lauer.

**Apr. 1962:** "The Man They Could Not Hang" by C. V. Tench; "The Spirit Dog That Brought My Spirit Guide" by Vance L. Milligan; "The Power of Thought" by Jerryl L. Keane.

**June 1962:** "Joan of Arc and the Supersensible" by Jeanne de Mare; "Can Witches Kill." by Dean Lipton; "Reincarnated Spirits Within Me" by Retha M. Sales.

**Aug. 1962:** "What is Radiesthesia?" by Mary Elsnau; "The Sampford Apparition" by H. R. Dreyer; "Spiritual Speaking" by Robert A. W. Lowndes.

**Oct. 1962:** "The Somerville Communication" by Geraldine Cummins; "Infinity Equals Evolution" by Jerryl L. Keane; "Limitations" by Robert A. W. Lowndes.

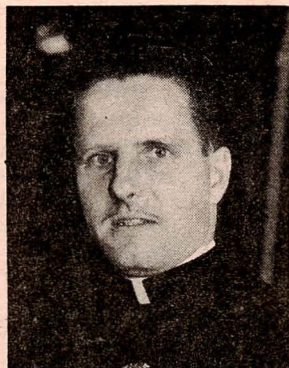
**Dec. 1962:** "More Worlds Than One" by Jerryl L. Keane; "Bougon's Permanent Magnetic Motion" by Gaston Burridge; "Something in the Snow" by Edward D. Hoch.

A Department

by The Rev.

STEPHAN A.

HOELLER, D.D.



# Occultism

## THROUGH THE EYES OF RELIGION

### *MORE ABOUT PRESENT- DAY WITCHES*

AS OUR READERS will no doubt realize, it is necessary for a writer of articles dealing with the contemporary occult scene to return to the same subject

from time to time. It has been the good fortune of the present writer to have been responsible for a feature article in the February 1962 issue of this magazine, which bore the title *Beware, Witches at Work*. This article has led to much interesting corres-

pondence, some addressed to the editor, and some having reached the writer directly. In the latter group there was a communication dated July 1962 and written by a prominent British witch, who identified herself as a "High-Priestess and Witch-Queen." This fascinating correspondent expressed her thanks to the writer for the above-named article and gave voice to her gratitude for this material authored by a Christian clergyman, since, as she wrote, "We are not used to being dealt with fairly, particularly by someone of your creed." In view of this correspondence and the increasing volume of fine literature appearing on the ancient religion of witchcraft, it might appear of considerable profit to our readers if we once again direct our attention to this mysterious and intriguing subject.

As the reader might gather from the foregoing, witchcraft is not dead. This seems to be particularly true of Britain, but other parts of the world are not expected either. Neither are the forces extinct which have been responsible throughout history for the monstrous persecutions which have cost the lives of some nine million real and alleged witches at the hands of religious fanatics, both Catholic and Protestant. As late as September 8, 1956, in Alfayucan, Mexico, two women, Christina Trajo and Be-

nita Sabina were hacked to pieces and their remains burned, on account of their alleged witchcraft. A year earlier on July 3rd another poor Mexican woman, one Josephina Arista, was accused of witchcraft and burned at the stake in Ojinaga, Mexico, only eighty-five miles from the city of Alpine, Texas. The ancient fears and hatreds against witches are alive, and so is the witch cult itself.

Whether there actually is a revival of witchcraft throughout the world in our present era — or whether there is merely a great deal of publicity directed to its existence — is a question which must remain unanswered for lack of evidence. Ever since the noted anthropologist, Dr. Margaret Alice Murray, in 1921 published her epochal work, "*The Witch Cult in Western Europe*," it being followed by her other fine book, "*The God of the Witches*", the world of interested students began to realize that the old picture of the witch as a repulsive hag, working evil magic against all and sundry with the aid of the Devil, to whom she offered unbaptized infants in sacrifice, was but a product of the imagination of medieval religious fanatics. It has also become evident that the attitude of those psychologists and neurologists who, beginning with Charcot and continuing with Freud and others, attempted to look

upon the witches as hysterics suffering from delusions, was not correct. The witch-cult is an ancient religion, having its roots in the prehistoric past of Europe and particularly England; a religion moreover, which in spite of the fury of its persecutors and all manner of other adversity survived almost unchanged to the present day.

### A MODERN PROPHET OF WITCHCRAFT

DR. MARGARET MURRAY may have provided the academic foundations of the revival of interest in the witches, but it was another — Dr. Gerald Brosseau Gardner — who managed to attract the widest popular attention to the ancient faith. Gardner is a witch, and his works are written “from the inside,” rather than from the point of view of a mere scholar of theories. His first work dealing with the witches was published in 1949, a historical novel, entitled “*High Magic's Aid*”. It was, so far as it is known, the first book written by an initiated witch, describing under the guise of fiction, something of what a witch believes. Five years later, Gardner published his *magnum opus*, “*Witchcraft Today*”, the first book ever written describing what witches are and what they do, by someone who had actually taken part in their ceremonies, worshipped their

gods with them, and made magic with them. This work was followed by Gardner's latest, “*The Meaning of Witchcraft*,” (publ. 1959) written largely in response to the great interest aroused by his earlier books.

What manner of man is Gerald B. Gardner, the witch? Here is a description, as given by a reporter of the French newspaper, *Le Matin*:

“Dr. Gardner is a grand old man, over 75 years old. He has a triangular face, a beard fierce as if in battle; eyes blue, astonishingly young, and sparkling. His entire body is covered with magical tattoos. At his side is a sorcerer's dagger, covered with cabbalistical designs with which he traces the magical circle, whilst he holds in the other the hammer of Thor. I suddenly had the impression of seeing before me an Egyptian Pharaoh, charged with magical power.”

IT MAY BE said that the whole of Gerald B. Gardner's life has been a journey toward his beliefs. He lived for decades in the Orient, in Ceylon, and Malaya, where he worked on plantations, conducted archaeological excavations and studied native magic. He was acquainted with practically every major figure on the occult scene during his life time. The late Aleister Crowley, controversial mage of the 1920's and 30's, was so impressed with Gardner's knowledge of magic that he gave him authority to work under the auspices of the dreaded O.T.O., of which Crowley was the head.

But Gardner was not satisfied with ceremonial magic of the Kabbalistic variety: he was seeking something else. On the eve of the Second World War, with his initiation into the ancient "WICA" or witchcraft, he reached the goal of what had been his lifelong spiritual journey: Gerald Gardner had come home at last, he was a witch.

Gardner's books on witchcraft as the survival of an ancient pagan religion common to many peoples of the world have thrown more light upon this strange subject than almost any others published for centuries. He is the very first practicing witch to appear in print, saying what he wants to say. His utterances are subject, of course, to the restrictions which are usual among members of secret societies, who have to observe silence on many matters related to the rituals of their craft. Gardner has written, and he has been written about: he has been praised and revered, quoted, filmed, and televised. Yet, in spite of all this, he remains a somewhat mysterious and supremely aloof figure, holding steadily to his beliefs, and looking out for the good of the religion of the witches, to which he is thoroughly dedicated.

This modern wizard and apostle of witchcraft lives on the ancient and mysterious Isle of Man, off the coast of England.

Ten minutes away from his modest home stands an old mill, known since medieval times as the "Witches' Mill." In this building Dr. Gardner established what is perhaps one of the most unique institutions on the face of this Earth: the Museum of Magic and Witchcraft. Three floors of this museum are filled with relics of three thousand years of the craft; he also possesses thousands of rare volumes on witchcraft and related subjects, which are available to serious students. All those who have met him, describe Gardner as a man with a purpose. They say that purpose is all around him, that he believes passionately in the old religion of the witches, that his museum and books exist only to aid him in his task of washing away the ancient taint of evil which surrounds it. Such a man is Dr. Gerald Gardner, the witch.

### WHAT DO THE WITCHES BELIEVE?

TO ASK WHAT the witches believe may appear to some as a nonsensical question, inasmuch as witches are known for *doing* things, (such as magic, etc.) rather than for their beliefs. But since the witch cult is a religion, it seems proper that we should inquire into its beliefs, or into the limited religious lore concerning it that has been made available to us so far. The witch-

es worship the divine spirit of Creation, without which there would be no world and no life. They do this by rites of power, which enable the gods of nature to aid man in his purpose of raising crops, making his herds multiply, and in living a happy and joyful life on Earth. The witches believe in reincarnation, and unlike many Westerners who have gotten hold of this belief only recently from the Orient, they always have held to the truth of repeated lives on Earth. They say that when they die, they go to the god's domain, where they rest for awhile and are prepared to be born again on Earth; witches are born again together with those they love, and they consider it the highest gift of their gods if in a new life they are permitted to enter the craft once more.

IT IS QUITE certain that some sexual practices are included in the rites of the witches, but it is equally certain that these are performed in a reverent and holy way, and that they are of a largely symbolic nature. The witches believe in what they call "the power" as a force which resides in their bodies, and which can be liberated for mystical and magical purposes through the proper rites. Dances are also a part of the rituals, although these are less elaborate and frequent than in the old days. The rituals are performed for the

most part by the witches in the nude; this is an ancient custom, dating back to probably prehistoric times, when people wore no clothes. That this need be no more immoral than the perfectly normal activities of nudist clubs, which now function in all civilized countries, goes without saying.

Witchcraft is not by any means identical with sorcery or black magic. Sorcerers, Ritual, Kabbalistic Magicians are concerned with the evocations of genii, demons or elemental spirits and forcing or bribing them to cause events to occur. Such magicians thus deal with non-human spirit-entities whom they wish to command. In order to please these entities, magicians often use blood, skulls and other loathsome objects. The witches dislike these methods and consider them unnecessary, because they are capable of calling forth just as much power from their own nature, and this without doing injury to other living creatures. The confusion of ceremonial magic and genuine witchcraft may have arisen in the middle ages when sorcerers often employed witches, more or less in the same way as modern psychic researchers employ mediums, and thus in the minds of the badly informed the magic of sorcerers and the worship of witches appeared as one and the same thing.

## WITCHCRAFT AND CHRISTIANITY

THOSE WHO HAVE any inkling of the facts of history need not be told that the Christian Church was often guilty of the most un-Christian mode of behavior toward the witches. What is less well-known is that the witches were persecuted initially because of an ecclesiastical document of very doubtful authenticity, and which is today regarded as a rank forgery by most authorities. About A. D. 906, the Church-historian Reginus published a work on the disciplines of the Church in which he mentioned the alleged decree of the Council of Ancyra (A.D. 314) advising the bishops to put down with utmost severity the practices of some "wicked women, who believe and profess themselves, in the hours of night, to ride upon certain beasts with Diana, the goddess of the pagans." Whether genuine or not, this ancient and ambiguous decree was taken as the basis of the first persecutions of witches throughout Europe by the Church. In 1486, Pope Innocent VIII instituted far more severe measures and approved the infamous work "*Malleus Maleficarum*" authored by two fanatical monks as the most authoritative on the subject of witchcraft. This dreadful compendium of vile superstition, the English title of

which is "*Hammer Against Witches*," had a tremendous and fateful effect upon the persecution of witches. It was soon followed by many similar works, all devoted to the promotion of witch-burning. The practical results of these infamous books were the widespread witch-hunts and the unspeakable cruel tortures and executions connected with the same.

If one compares the earlier attitude of the Church to the problem of witchcraft with that exemplified in the *Malleus*, one notices a striking difference. In the earlier times, the Church was trying to put down the phenomena of "night-riding witches" as illusions induced by demons. The purpose of these earlier decrees was to frighten people out of attending Sabbaths by introducing the element of doubt into their minds, concerning the reality of the happenings. This was, of course, in accordance with the belief promoted by many Christians, that the pagan deities were devils in disguise. As time went on, so many people adhered to the cult of the witches, that it appeared as a threatening rival religion to the leaders of the Church, and more radical measures were introduced. In order to discard the earlier official "line" of the Church concerning witchcraft, dark allegations of "devil-worship" and "foul orgies" were made, in order to terrify

and enrage the populace. The fruits of this unscrupulous propaganda are unfortunately still with us, inasmuch as most people still tend to associate witchcraft with evil.

IT WOULD SEEM reasonable that as the various Christian denominations are increasingly forced into a position where they must accord respect to religions other than their own, they should also adopt a more intelligent attitude toward the old faith of the witches. It may be discomfoting for some to think that after so many centuries of Christian rule, the pre-Christian faith is still present in such countries as England. On the other hand, the situation is not so tragic as it might seem. Perhaps the existence and increased prominence of the witch cult might even be conducive to the internal regeneration of Christendom.

The more we study the nature of religious experience in various faiths and cultures, the more we realize, that they are divided more by mental concepts than by inner realities. As surely as the mind divides, so surely the heart unites. Spiritual co-operation is possible only in the mystical experience which is equally present in all religions,

whether they be called Christian, Buddhist, Hindu, Moslem, Judaism — or the Dianic cult of the witches. The sincere aspiration of the human heart toward the Divine is the common denominator of all convictions concerning the essence of religion. As a hymn of singular beauty and insight has it:

“Each sees one colour of Thy  
rainbow light,  
Each looks upon one tint and  
calls it heaven.  
Thou art the fullness of our  
partial sight;  
We are not perfect till we find  
the seven.  
Some seek a Father in the  
heavens above;  
Some ask a human image to  
adore;  
Some crave a spirit vast as life  
and love;  
Within Thy mansions we have  
all and more.”

If men are to meet in fellowship and dedicate their common efforts in good works, they must be free of ancient fears and mistaken hatreds; rather they must realize that we all practice one quality of faith regardless of the names by which it is described. This recognition is indeed the hope of the world, for it is none other than the assurance of Divine wisdom, both of which surpass understanding. The rediscovery of the ancient religion of the witches may bring us closer to that recognition.

# THE HINDU ROPE TRICK EXPLAINED

by VANCE L. MILLIGAN

You, too, might possibly be able to learn to do this famous "trick"—but would you want to?

KIPLING ONCE SAID, "East is East and West is West and never the twain shall meet." Andy, of the famous Amos and Andy comedy team; once hilariously misquoted this famous poet: "Ease is ease and wes is wes and evah tings okeh as long as de two trains don meet."

I emphatically disagree with Kipling, and I laugh at the comic version given by Andy. My conviction came about as a result of my having had the late Paramahansa Yogananda as a teacher. To have known this great Hindu teacher is a fortunate experience; to have had him as a



teacher is to have had a blessing.

Paramahansa Yogananda, best known for his best selling book "Autobiography Of A Yogi" lived and taught from his headquarters at the Self-Realization Fellowship in Los Angeles that East and West should merge their best spiritual ideals. For twenty-five years he lectured to large audiences all over America, and sent weekly correspondence courses to students in all parts of the world. Phenomenal results were attained from his "New Age" teachings. He contended that he came with a God-sent teaching that would bring the ancient science of Yoga in a practical manner to the western

man. He taught that Yoga is not a religion but a philosophy which would greatly enable any man to better understand his own religion. He claimed that the mysticism of the far East could be explained in the language of modern science, and that a marriage of these ancient arts with the material knowledge of the West could produce an offspring that would usher in a Golden Age.

Because the magic and mystery of India has always intrigued me, fate led me to become his student. Ever since I can remember, stories of the famous Hindu Rope Trick have dazzled my imagination.

LIKE MOST PEOPLE I labored under a false opinion about Yoga. For a long time I associated it with body contortions, snake charming, spike sleeping, and fire walking done by funny looking, emaciated little men. This is an erroneous conception. Only a few sects of a branch of Yoga known as Hatha devote much time to psychologically-induced physiological manifestations. Yogananda was a Swami of the Giri branch of monastic Yoga. He taught the higher, sublime teaching known as Kriya Yoga. This philosophy embraced Raja Yoga, which in turn includes the main features of all other Yoga teachings. These systems are alleged to help the ego realize absolute identity with the heavenly Creator. It is not a religion but a practical approach to religion; hence he called his movement The Self Realization Fellowship Of All Religions.

TIME, August 4, 1952 had this to say: "The great world teacher demonstrated the value of Yoga (scientific techniques for God-realization) not only in life but in death. Weeks after his departure his unchanged face shone with the divine luster of incorruptibility."

MR. HARRY T. ROWE, Mortuary Director, Forest Lawn Memorial Park, Glendale, California (in which the body of the

great master is temporarily placed), sent Self-Realization Fellowship a notarized letter from which the following extracts are taken:

"The absence of any visual signs of decay in the dead body of Paramahansa Yogananda offers the most extraordinary case in our experience. . . . No physical disintegration was visible in his body even twenty days after his death. . . . No indication of mold was visible on his skin, and no visible desiccation (drying up) took place in the body tissues. This state of perfect preservation of a body is, so far as we know from mortuary annals, an unparalleled one. . . . At the time of receiving Yogananda's body, the mortuary personnel expected to observe, through the glass lid of the casket, the usual progressive signs of bodily decay. Our astonishment was increased as day followed day without bringing any visible change in the body under observation. Yogananda's body was apparently in a phenomenal state of immutability. . . . No odor of decay emanated from his body at any time. . . .

"The appearance of his body on March 27th, just before the bronze cover of the casket was put into position, was the same as it had been on March 7th. He looked on March 27th as fresh and as unravaged by decay as he had looked on the night of his



death. On March 27th there was no reason to say that his body had suffered any visible physical disintegration at all. For these reasons we state again that the case of Paramahansa Yogananda is unique in our experience."

YOGANANDA devaluated paranormal psychic manifestations done for effect or show. He taught that these experiences are by-products of the ego's quest for God-realization. Saints and sages of all religions come into a realization of the higher powers of the psyche in their quest for the eternal. Their knowledge should be used for the highest good of man.

His classes were centered around a theme of finding God first — after this, the rest comes automatically.

For several years before his death, Yogananda made very few public appearances. He predicted his death to the date and he felt that his last years should be spent writing and strengthening the S.R.F. organization. Although many of his students lived in the same building with him, they seldom saw him. On a few precious occasions, some of us would catch him on his way out to the few outside activities that interested him. These were joyous, enlightening events. There was always a soul-stirring lecture for all fortunate students in the area. Sometimes he would spend a few minutes with us and sometimes hours.

On such an occasion as this, opportunity presented itself for me to question him about the Hindu rope trick. One day he happened to be walking near the area where I was working in the garden of the Mt. Washington estates. I was not surprised at all when he read my thoughts (he could read minds in minute detail at will) and said, "You are unhappy because we teach no magic here?"

"Not exactly, sir. It's just that there are so many things I am curious about, and after reading

your autobiography I assumed that paranormal experiences would be plentiful here."

"Years ago when I first came to America I used to demonstrate phenomena, but I found that I attracted a lot of curiosity-seekers who were insincere and not interested in self-realization. I decided then to only demonstrate my God-given talents when it is constructive. I teach my students to do likewise."

He paused for a moment and walked slowly to his car which was parked near the side door of the main building. He opened the car door and sat down on the back seat while I leaned down on the door. "What interests you most?" he asked.

"How do the fakirs do the Hindu rope trick?"

TO MY SURPRISE he stated, "It is not done! It is an optical illusion created by the mental suggestion of the highly trained mind of the fakir. Some of the phenomena demonstrated by the Hindu magicians are real. Fire walking and spike bed sleeping are skillfully done by various sects, who do these things to develop mental control. This is simply mind over matter. However, the rope trick is one of several illusions that have been known in India for centuries.

"It takes years of practice to be able to skillfully demonstrate

the rope trick. Many of the fakirs start their training while they are small children. The father is usually the tutor. He carefully plants family-secrets in the mind of the child. He takes pride in the fact his particular training has been handed down in the family for centuries. It is his prayer that each generation will improve the art.

"The fakir is trained to have strong powers of visualization. He must be able to literally paint an exact picture of a given object in his mind's eye. For years he practices on small objects, such as a bean or a banana. He spends hours sitting and gazing at a given object. This process develops his concentration and visualization, which in turn stimulate certain innate psychic centers that lie dormant in the human body. He graduates to complex thought forms, and eventually feats such as the famous illusion of cutting a small boy to bits and then causing the severed parts to reassemble themselves before an amazed audience.

"The rope trick is the most famous of all the illusions. A small boy is picked out of the audience. The fakir directs the attention of the people to the sky as he appears to throw a rope into the air. It appears to travel skyward and out of sight. The spellbound audience watches in anticipation as he sends the boy climbing up the rope out of



sight. The fakir snaps his finger and the whole scene disappears. After a few moments the fakir then points to the boy standing again."

YOGANANDA stated with laughter that he was always amused at various British and American tourists who took pictures of the trick to send home to relatives, and were always puzzled as to the reason that all that is seen is the fakir sitting with a peculiar expression on his face and his eyes focused in a trance. The boy is in his place in the audience.

"The reason for all of this" he continued, "is that the boy never left his place in the audience. The sequence of scenes took place on the astral plane. They were the thought forms of the highly trained artist projected to

the astral plane and perceived by the awakened astral senses of the witnesses. The audience is stimulated by sympathetic vibration. A special and secret method of psychic induction is used to awaken the astral senses of all present within a certain radius. People who are observing the scene from a distant place, removed from the immediate location, often do not see the boy move, or the rope go up. It depends on how far the aura of the fakir can spread.

"CAN I LEARN to do this illusion," I asked jokingly.

"Yes, anyone can," he answered, "but first let me tell you a story. One day Buddha was walking near a river in Tibet. He came upon a 'holy man' who was able to walk across the river. Buddha sat and watched the 'holy man' as he walked across the water, coming toward the place where Buddha sat.

"How long did it take you to learn to walk on water," asked Buddha.

"About forty years," said the holy man.

"Forty years to learn to do that. The ferryman will take you across for a few pennies," said Buddha.

"Do you get the point?" Yogananda asked. "Why spend a lifetime developing an illusion that will in reality serve no constructive purpose except to en-

tain. People will call you a great magician, but you have not really helped them. You have only entertained them. If you want entertainment, turn your TV set on. The West has mastered mechanical Magic. This is good, because the Western man can spend his lifetime using the highest wisdom of the East to find God.

"People often say that this knowledge has not helped India, because of widespread poverty existing there today. The sins of their fathers have brought the present karmic conditions upon India. They must remember that India enjoyed a high culture when the West was inhabited by cavemen. The present poverty of India has existed for only a hundred years or so. This karma is being worked off, and the East will rise to former glory. Men of India have learned not to exploit the higher powers of the psyche."

THIS LESSON I shall always remember. India has mastered magic and mysterious occult forces, but her masses are starving physically. The West has

mastered material science but many souls are spiritually starved.

Instead of projecting thought forms through the air for entertainment, it is better to use the air for humanity.

The Dels-warr laboratories of Oxford, England, are the proud inventors of radionic machines which photograph thought forms. They foresee the day when photographs taken of radiations from the human body can give an accurate medical diagnosis which will be more reliable than our present X-Ray equipment.

J. M. Dechanet, a Roman Catholic Benedictine monk, is the author of a very popular book titled "Christian Yoga." He recommends a unique form of Yoga especially adapted to Christian needs.

I agree with my teacher; perhaps the occult East and the material West should join forces in exploring higher powers of the human mind. His dream is becoming a reality. East and West are meeting.



# BOOKS



Publications in review that deal with psychic phenomena, and other subjects relating to the world of the unknown. Books you see reviewed here should be ordered from the publisher, not from EXPLORING THE UNKNOWN; when making such orders, we would appreciate your mentioning that you saw the review here.

## **ALEISTER CROWLEY:**

### **The Man, The Mage,**

### **The Poet**

by Charles Richard Cammel; University Books, Inc., New Hyde Park, New York; 1962; 204 pp. plus bibliography and index; \$6.00.

ON DECEMBER 1st, 1947, in a cheap boarding house near Hastings in England there passed from this physical existence one of the most controversial and amazing figures in the history of occultism. His name was Aleister Crowley, and he was noted as a poet, mountain-climber, ceremonial magician, world traveler, and first and

foremost, the object of countless lurid press reports and exposes which accused him of every conceivable vile and bestial deed, from the worshipping of Satan to cannibalism. Religionists and occultists alike were and are prone to regard him as the very incarnation of evil, while those addicted to psychological platitudes have frequently called him a madman. Even now, fifteen years after his death, there are numerous books in print, which repeat the old accusations; as an example we may mention one badly written paperback, literally filled with grave factual errors which on its cover is advertised as being the life-story of Crowley, who "practiced Sex-Magic and worshipped Satan, founded a religion based on drugs and debauchery, and

branded his wives and drove them insane."

The small band of sincere and human-hearted scholars who have undertaken the proper study of the life and writings of Aleister Crowley is dwarfed to a stature of insignificance in the public eye by the continuing stream of libelous sensationalism and invective emanating from the pens of men who are more interested in the quick sale of their worthless literary products than in truth and honest scholarship. The late Charles Richard Cammell, a contemporary of Crowley, who shared his love for poetry and his interest in the occult, was one of these sincere students, and his quiet and unargumentative biographical essay is a most welcome addition to the ever-increasing literature on Crowley.

Crowley was one of those individuals who possessed the power to attract as well as to repel people in an exceptional degree. In this respect he was rather like his senior in Occultism, Madame Blavatsky, even though her follower would passionately resist this comparison. Cammell, the author of the work under review, was one of the few people who knew Crowley and neither adored nor detested him. This almost unique quality of the author is perhaps the greatest asset of the book, although by no means the only one. Al-

though Cammell is not the only author who has written intelligently about Crowley in recent times, (John Symonds had done so in his two books, *The Great Beast* and *The Magic of Aleister Crowley*) he also has some authentic knowledge of the philosophy and principles of occultism, without which no study of Crowley is possible. The author did not like Crowley's conduct in many ways, he disapproved of the majority of his practices, but at the same time he recognized Crowley as a great poet and a profound thinker, whose occult philosophy was far less objectionable than his actions.

ALL BUT THE neurotically fearful and prejudiced have to admit that there was really nothing monstrous in Crowley's philosophy. His motto was: "Do what thou wilt shall be the whole of the Law. Love is the Law, Love under Will." This was not an invitation to universal license. As the famous present-day writer on witchcraft, Gerald B. Gardner cleverly said, people who interpret this saying as an invitation to license thereby only reveal the fact that that is what they would like to do if they could do what they would. Crowley maintained also that "Every man and every woman is a star," and like the heavenly luminaries, each had a proper course appointed to them. This



course he called man's True Will, and he maintained that the only important thing in life is to discover one's True Will. The combination of reflection, meditation and ceremonial activity which he advocated for the achievement of this end, he called "Magick." He said further that the great aim of Magick should be to obtain the knowledge and conversation of one's Holy Guardian Angel, who would show the way to the True Will. All other aims of Magick were more side issues, valuable only to the extent that they proved conducive to the Great Work, i.e., the discovery of the True Will.

While it is thus quite clear that Crowley's philosophy was in essence but a special form of

the Ancient Wisdom-Religion which existed in the world from time immemorial, it must be admitted that many of the practices associated with his "Magick" were of a far less exalted character. To be sure, he never did most of the abominable things that were and still are attributed to him by many people. He assuredly *did not* adhere to any form of "Satanism" as this "ism" is conceived by the popular mind. Crowley, like most modern people, did not believe in the medieval personification of evil sometimes called Satan. Now, it is perfectly evident that one cannot worship that in the existence of which one does not believe. The true Satanists—such as the noted celebrants of Black Masses in the eighteenth century, notably at the Court of Louis XIV—were all believers in Catholic theology. Crowley was of a different persuasion altogether. He was a Kabbalist and a student of the pre-Christian mysteries of antiquity; the concept of Satan as the eternal evil opponent of a good God was completely meaningless to him. The often-repeated assertions to the effect that he "made a solemn pact with the Devil" and "worshipped Satan" are too silly to consider.

ALTHOUGH Aleister Crowley had no interest in Satanism, he was in close contact with a

psychic realm which, for want of a better word, we might describe as demonic. Quite early in his magical career in 1904 in Cairo, Egypt, Crowley contacted what appeared to be a powerful discarnate entity, called "Aiwass," who claimed to be "the minister of Hoor-Paar-Kraat"; in other words, an entity from the world of Ancient Egypt. This mysterious messenger of the old gods of Egypt dictated to Crowley two hundred and twenty verses of "*Liber Legis*, *The Book of the Law*." Upon this document, which Crowley revered as pious Christians do the Bible, he based his "Magick" and indeed the rest of his life. This book, which like most of the books written or published by Crowley, is very rare now, reveals a consciousness of a most peculiar and unusual kind. Cammell is of the opinion that this curious work is in part an emanation from Crowley's unconscious mind, or of his "demonic personality." He also notes that he was greatly shocked when coming upon a "passage of enormous and atrocious blasphemy" in the book.

It would be difficult to tell which passage the author is referring to, but this reviewer feels quite certain that it is one of the following: "*I am in a secret fourfold world, the blasphemy against all gods of men. Curse them! Curse them! Curse them!*"

*With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross. I flap my wings in the face of Mohammed and blind him . . . I spit on your crapulous creeds . . .*" When the author vigorously challenged Crowley because of what he considered the blasphemous passages in the *Book of Law*, the latter defended himself by saying that he acted merely as a scribe taking dictation (p. 108). It is interesting to note that Crowley waited thirty-four years with the publication of this strange little volume, which he issued with the warning that the study of it is forbidden and that it is wise to destroy the copy after the first reading. Was he perhaps aware of the demonic source of this communication, and thus fearful of the consequences for the reader who studied it repeatedly?

The most frequent accusations leveled against Crowley are concerning matters related to sex. It is true that he was very promiscuous sexually and moreover that he boasted constantly about his sex-life. His promiscuity might not have interfered with his reputation at all, had he only observed the customary silence of Victorian hypocrisy in the manner expected by society. We are today well aware that every manner of sexual vice and perversion was extensively practiced in London at the turn of the



A.D. official Christianity has always considered sex and religion as incapable of being mixed, somewhat like oil and water. Today, when more people have read of the religious practices of the Hindu and Buddhist *Tantra* and of the psychoanalytic researches in the fertility-cults of Africa, the "Sex-Magick" advocated by Crowley might not appear quite as shocking as it did in the early part of this century. What this "Sex-Magick" really is only very few people know; the only authentic information concerning it is said to be contained in the manuscript of the 9th degree of the O.T.O., the now defunct organization once headed by Crowley.

century by people of eminent "respectability" and high social standing. Crowley was attacked and detested in fact not for what he did, but for his unwillingness to conform to the hypocritical mores of his age. That he was afflicted with *satyriasis* (unquenchable sexual appetite) is proven by the author to be totally untrue.

Although Cammell does not dwell on it much, it is a fact that Crowley advocated the use of sexual practices in connection with his "Magick." Obviously this shocked people even more than the excesses of his private life, for ever since the third century

MANY OF THE less frequently named accusations against Crowley are exploded by the author. He states that Crowley's young pupil, Raoul Loveday, undoubtedly died of Typhoid fever, caused by having drunk polluted water, against the instructions of Crowley (p. 160). It so happens that the yellow press has for decades stated that the unfortunate youth was in some way murdered by Crowley. That Crowley was not guilty of treason against his country in World War I, but on the contrary, predicted accurately the defeat of Germany in both wars, is one of the major contributions to

"Crowleyana" made by this book.

Mr. Cammell also has an interesting theory of his own, which offers as explaining Crowley's magical career. According to the author, Crowley began his occult work under the right auspices as it were when he engaged upon the task of carrying out the famous "Sacred Magic of Abramelin the Mage" somewhere in the first years of the present century. However, he lost heart and discontinued his magical operations, and did not resume them until some years later. According to Cammell, this was the point where Crowley "went wrong":

"In the main, Abramelin is a work of Theurgy, that is, of the Higher Magis. Its precepts are lofty, and its operation demands Purity and Prayer as prime necessities. It follows, in fact, the theurgic tradition of Iamblichus. Whatever may have been Crowley's acts during his attempt to operate Abramelin, we may be certain that his mind . . . could not have attained the purity which is a condition of success . . . in all theurgical operations . . . His failure to accomplish the Operation at the appointed time or place is significant; that he should fail to derive from it the desired profits spiritual or material, was to my mind a foregone conclusion." (p. 51)

It would seem then, were we to believe the story of the author, that Crowley was a man who set out to accomplish the highest magic, but failing to do so, amused himself with the less

exalted and the sinister types of magic after that. In consequence of these practices his character, which was always eccentric in the extreme, underwent a successive deterioration, so that his lack of personal integrity antagonized in good time many of his most eminent pupils and supporters. Whether this thesis appeals to one or not, it must be admitted that a year-by-year comparison of the serious literary output of Crowley tends to sustain it strikingly.

The whole truth concerning Aleister Crowley could probably not be told in a series of books filling an entire library; no single work can fulfill such a gigantic task. The present work by Mr. Cammell is a most useful step in the right direction, and whets one's appetite for more. For as the author rightly says: "The time is rapidly approaching when everyone who is interested in human genius and indeed, in human nature, will be interested in Crowley." (p. 152) SAH

---

### MAN THE IMMORTAL

by John East; Psychic Press, Ltd., 23 Great Queen Street, London WC2; 1960; Forewards by W. Y. Evans-Wentz, M.A., D. Litt., D. Sc., and Miss Geraldine Cummins; 231 pp. including bibliography; 21 shillings (\$3.00).

THIS IS, unfortunately, one of those books which could have been excellent, but, apparently due to the author's carelessness, succeeds only in being both inaccurate and incoherent. It is incoherent because of Mr. East's obvious failure to be accurate otherwise. Had he written a review of Dr. Evans-Wentz' translations of the Tibetean occult literature, one could appreciate the fact that he is enthusiastic regarding them. If he were frankly attempting to base a new cult on the information of the translations, one could understand his purpose. Yet, he frankly admits that he has had no experience of many of the manifestations of which he speaks, and that which he has experienced he seems to feel cancels out his lack of either experience or investigation of other aspects.

Mr. East has, however, understood one facet of the business of being — the fact of the Absolute or Cosmic or Universal Mind. However, the evidence he presents for it is so warped, and so lacking in easily available information that far from being the convincing book that his publishers claim it to be, it leaves only a feeling of irritation behind.

ALTHOUGH he quotes Sir James Jeans, Werner Heisenberg, Professor Bohm and Sir Arthur Eddington fairly exten-

sively, he seems to have little or no grasp on the salient details of what they were writing about. He insists that Ernest Rutherford first *split* the atom in 1911 and that *prior to that time science could not possibly have had any knowledge of the vibrational structure of matter*. In the first place, any first-year physics student could have told him that Lord Rutherford did nothing of the sort; that dubious honor was awarded to Enrico Fermi some twenty years later. Further, scientists were well aware of the vibrational structure — or more strictly speaking, the electrical structure — of matter something more than one hundred and fifty years before this. In 1844, Michael Faraday was able to quote, discuss and concur with a paper written by one Ruggerio Boscovitch a century before, in which Boscovitch described atoms as "mere centers of forces or powers, not particles of matter . . ." The scientist, however, makes a clear distinction between what he knows to be true and what he can demonstrate to be true.

From an historical point of view, Mr. East is also under a good many wrong impressions. In 1799, Sir Humpnry Davy was able to write, "Nothing exists but thought. The universe is composed of impressions, ideas, pleasures and pains." Back in 1600, Giordano Bruno was

burned at the stake for teaching publicly, and in a language which people could understand, that nothing existed except the Absolute. Nicholas of Cusa, before him, had said the same thing, and one finds precisely that theme running through the "Pheado" of Plato which deals with what Socrates had to say between the time the ship arrived from Delos, which signed his death warrant, and the time he drank the lethal dose of hemlock.

It is equally present in any and all of the occult teachings from prehistory to the present day. The Egyptians taught it in what we call "The Book of the Dead," whose proper translation is closer to "The Book of Eternal Life" (as is evidently the Tibetan literature which has been translated by Dr. Evans-Wentz). The "Vedas" of Indian teachings claim to have an history of many thousands of years, and the Chinese teachings of Lao Tze are predated in origin many centuries before that estimable man walked on this planet. The American Indian teachings also deal with the same theme of the Absolute or Cosmic Mind, as does the Qabbala of the Hebrew peoples whence sprang the prophets of our Bible.

The modern mystic and occult schools, from the Theosophists and the Rosicrucians and the Steiner groups, through all the

others which keep springing up, including the Spiritualists — all hammer insistently on the Absolute or Cosmic Mind being the only reality and all else but a fleeting thought within that Mind. It is hard to see why Mr. East, in view of the great masses of evidence, insists that the information is exclusive to the Tibetan documents, or antedated by them.

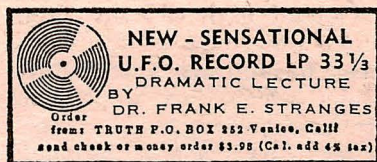
HE HAMMERS on the evolutionary theme, but never once does he mention Sir Alfred Russell Wallace, co-establisher of the evolutionary theory with Charles Darwin, and whom Darwin himself admitted had done a much more thorough job.

Mr. East quotes Dr. Carl Jung as having written in a preface to one of Dr. Evans-Wentz' translations some remarks about the "dreary literature of Spiritualism," but Mr. East should take the time and trouble the next time he runs up to London to stop by Spiritualist headquarters. (The Spiritualist Association of Great Britain — formerly The Marylebone Spiritualist Association — Limited, 33 Belgrave Square, London, SW1. This society was founded in 1873, and is *still* dedicated to psychical research.) Should he do so, and browse around the extensive library, he would find that included in this "dreary literature" are such giants of our scientific world as Sir William

Johann Zollner, F.W.H. Myers Crookes (whom he mentions once in passing), Sir Oliver Lodge, Camille Flammarion, Dr. Johann Zollner, F.W.H. Myers (whom he also mentions in passing, because it is alleged that Professor Myers has "returned from the dead" via the pen of Miss Geraldine Cummins, the noted automatic writer, who is evidently a friend of Mr. East, and therefore worthy of mention).

He would also find the books of Mr. Sylvan Muldoon, whom he quotes extensively as the "only" authority on what he calls "astral traveling" and psychic researchers call "bi-location". He would find that Mr. Muldoon is not the only one who has written extensively on the subject, that all the "occult" and "mystery" schools teach the process of achieving the feat consciously and deliberately and that far from the "appalling bad health" being "necessary" to it, it is heartily recommended by all of these people that its practice be undertaken only when one is in the very best health and spirits. A particular kind of "Yoga" training provided only by the particular Tibetan school is not necessary.

ONE WONDERS, too, why he has taken up the cant of the Theosophists in insisting that Jesus of Nazareth must have



spent years in the East studying the occult. The Essenes were well established in the neighborhood and he certainly was a member of the Hebrew mystical school which we refer to today as the Qabbalists which prior to and during that day was the source of training for the prophets of his own people.

It is perfectly true that the "Christian" church has attempted to control the manifestation of the knowledge of the Absolute, but then, so do all the occult and mystery schools, including those of the Buddhists and Tibetans. Their means of achieving this control — or rather their approach to it — however, has, admittedly, been somewhat different; but that doesn't alter the fact that it was Rome's attempt to control this knowledge, which attempt proved unsuccessful, that caused both the Inquisition and the later Protestant Reformation. And even today, the ones who find themselves aware of the true state of being in the Cosmic Mind, are splitting off into sects in protest against the orthodox, materialistic concepts into which Protestantism, as a general movement, has settled.

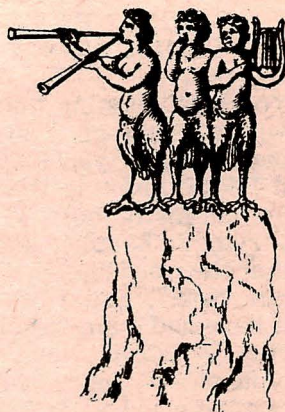
THERE ARE so many other books which we could recommend to both Mr. East and the reader which have done what Mr. East is trying to do so much better. For instance, he could make a more careful study of both Sir James Jeans and Dr. Carl Jung. Sir James, in his "Growth of Physical Science" and Dr. Jung's "Modern Man in Search of a Soul". He could also study both Dr. Raynor Johnson's "The Imprisoned Splendour" and Harold Steinour's "Exploring the Unseen World". The first two would give him a much more accurate insight into both physics and psychology and the last

two would demonstrate accurately the necessity for and means of acquiring and assembling the pertinent information which is so easily available to anyone who wants to use his own scrap of Cosmic Mind.

Mr. East has undoubtedly seized on upon the most important fact of existence. One could only wish that he had taken the time and trouble to investigate the salient details a bit more thoroughly before he tried to prove it, as he has only succeeded in adding to the confusion already existing, rather than clarifying anything. JLK



# The Eyre



*All letters to this department are read carefully, and are considered for publication unless the author states that his views are not for publication. The editors reserve the right to abridge letters—particularly the long ones, which are nonetheless welcome—though in most instances they are published complete.*

THIS ISSUE of EXPLORING THE UNKNOWN has been produced by a different process than the last — it is photo offset — and the printer, publisher, and editor all hope that you will find the results an improvement both as to appearance and readability. Of course, it is the content presented that makes the difference, in the last analysis; if you do not find the matter interesting, then

it makes little difference whether the presentation is pleasing. (Despite the fact that some of us may find the content so interesting that we will strain our eyes over it, no matter how it is printed, this is not the way to gain new readers!) But we do want to hear from you about our new style and make-up, and please do not hesitate to tell us about anything you do not like.

### ON "PSYCHIC" EXPERIENCE

Dear RAWL:

You keep insisting that you have had only on "psychic" experience that you know of, and I keep insisting that you have had many more. What I am trying to hammer into you is that the word "psyche" does mean "soul", and I am sure you have had many "soul" experiences which have been profound — your "conversion" to the "Christian Church" being one of them. Now this must have been a profoundly moving experience to you, or you would not be so vehement in your assertion of it. Psychic or soul experience can be and is, like physical experience, everything from the ridiculous to the sublime — the difference between its being psychical or physical being chiefly whether it was predominantly mental or predominantly material experience, all experience on this level being an admixture of both). As our conscious experience here is chiefly physical, we tend to overlook or discount the soul experience concurrent with it. In other areas of existence, I should imagine that the physical is overlooked and discounted in favor of the vaster soul experience.

— **JERRYL L. KEANE**

The above paragraph is ex-

cerpted from a letter, with the permission of the writer. I replied to this as follows:

"On my 'psychic' experience: this is a difficult matter. My dictionary gives the same definition (substantially) as you do; so I am entirely willing to acknowledge that I have had 'psychic' experiences as you define them. (I would be even if my dictionary didn't; just added that as a bonus, sort of.) However, and it is a very big however (a) I'd be willing to wager any reasonable sum that were you to pick 100 intelligent-looking individuals at random as we trod what passes for sidewalks here and say to them: 'A person says he has psychic experiences — what do you think he means?' at least 90% would think that the person means he sees ghosts, or gets messages from spirits via ouija boards, seances, etc. No more than 10% (and I do think I'm overestimating) would think of religious experiences.

"Now here is a splendid example of where the use of the 'correct' term is useless because it does not communicate what the sayer (me) wants to communicate — and, in fact, communicates misimpressions. (b) So, if I say to anyone save you, Vance Milligan, Father Hoeller, and a few others that I have, indeed, had 'psychic' experiences, I immediately have to explain in detail what I do *not* mean."

Jerryl agreed with this caution, and noted, "*I would not only agree that that is the reaction you'd get, but figure you're about 8% off accuracy on response. If you got two people out of the hundred, who were not normally in the work, as Miligan, Hoeller and myself are, you'd be lucky.*"

Moreover, there are wide areas of experience which psychotherapy assigns to the 'psche' without admitting anything which we would generally include under 'psychical' experience. (Some psychotherapists do not differentiate, or would include some such, though not all.)

The general tendency is to think that a person who expresses belief or willingness to believe in some aspects of 'psychic' experience is immediately put down as a believer in each and every one of the wildest kinds of crackpot theories and delusions. Let a scientist admit that telepathy or clairvoyance may be possible, and someone is bound to ticket him as a flying saucer enthusiast — the full measure, including spacemen — too. (This is one of the reasons why many more scientists may actually give some credence to telepathy and clairvoyance, etc., than are willing publicly to admit it. It is not the only reason, of course; but it is a valid reason in more than a few instances.)

So the question remains: how

can I acknowledge what I do accept without appearing to subscribe to innumerable things I utterly reject? It isn't always convenient to list all the things I give no credence whatsoever to when I'd like to testify to what I do accept.

### RE OPALS

Dear Sir:

I bought the August 1962 issue of your magazine because in the contents page it says that on page 99, Irene Bird tells more of beliefs about the opal. I turned right away to that page, but the opal wasn't even mentioned in her article; it was just about birthmarks. How come?

I was especially interested in opals because I wanted to see whether others had similar experiences as I had in connection with it. I had always heard that with an unlucky opal, death comes in three, paying not much attention to it until it hit me.

My sister was a trained nurse and one time was employed by a prominent American couple to come to the U. S. to look after their three young children; the parents were perfectly healthy, apparently, anyway. Mr. C. wore an opal ring, and shortly after arriving in the U. S., he suddenly died — I don't know what of. Then his wife had the ring fit-

ted for herself, and soon got sick in the abdomen and died also. Before her death, she gave the ring to my sister as a token of her friendship. It didn't take much time before my sister got sick and sent me a cable to Switzerland to come and get her back there. When I arrived, she was already dying of some kind of blood infection, and lasted only about six weeks longer; she was only 32. My other sister then took the ring and wore it; it made a curious clattering noise inside, as if the core of the stone were loose, though the setting was solid. Some time after, she bought an apartment house lease, and then wanted to sell it at once again, to make some other pressing payment, but it just wouldn't happen.

"It's that ring that brings me bad luck," she cried out in desperation, and threw it into an empty drawer. Two days later, she sold the lease. She left the ring behind.

I have read some place a description of how opals are made in India. A fellow murdered his companion and at once cut out his eyes to make opals out of them, pouring hot wax over them for preservation until he could at leisure continue with the process of making them marketable. I wish I could remember the book title and the author, but

it is so long ago. It wasn't a treatise on opals, just one of many experiences there. Maybe it is secret or even common knowledge in that country, and it didn't say that that was the only origin of opals, although it may be that they are petrified eyes of humans and animals, preserved accidentally in a certain kind of soil perhaps, and of course being buried deep enough to escape being devoured by wild animals. Maybe the natives have found a quicker process of preservation and "fabrication" — just a personal deduction. No wonder opals have a bad reputation; it may be that in some cases a vengeful spirit is still attached to them.

By the way, you can make warts disappear quickly just by handling sun-warmed straw, without any abracadabra.

"Animal ESP", by K. G. Dee was very interesting to read, and it is comforting to know that clergymen can be broad-minded, too, as the article by the Rev. Stephan A. Hoeller, D. D., shows.

— E. FRIEND (?)

626 W. 17th Street,  
Los Angeles 15, Cal.

You signed your letter in good faith, which made it eligible for inclusion here, but I'm not exactly sure about your name. (A very

good caution for letter writers is to type your name at the bottom of the page, and sign above the typing — then, if the fallible editor has any difficulty with your handwriting, it won't result in a mis-spelling.)

Our sincere and blushing apologies for that boner on the contents page, wherein the birthmark article is misidentified as an opal article. The last bit on the opal superstition was by Gertrude C. Page, not Irene Bird, and appeared in Issue #13, June 1962. If you do not have this issue, please let me know and I will send you one without charge; despite the fact you apparently found the August issue interesting, I cannot but feel that we hooked you unfairly. (If you have the June issue, write me anyway, and I'll put you down for a complimentary copy of a forthcoming issue. But I want to be assured that I have your name correct.)

Most superstitions arise out of the *post hoc ergo propter hoc* fallacy, (see editorial for explanation); others arise out of faulty or hasty generalizations. If I step on the tail of a black cat crossing my path at a time when I require utter silence, then that cat may be part of misfortune for me. If I walk under a ladder upon which someone is standing, painting, I might get splashed with paint — generally not a desirable experience. The faulty

and hasty generalization would be that black cats and walking under ladders are unlucky. And the generalization does not consider what has been left out: (a) under the circumstances of the first instance, stepping on any cat's tail would be equally misfortunate; should we then consider that all cats bring bad luck? (b) nothing can fall on me from a ladder if there's nothing there to fall; it may be a good idea to glance up first. But there's good reason for assuming that most superstitions stem from genuine experiences of misfortune; the deduction is a *non sequitur*.

However, when a person believes deeply that something will bring him bad luck, it can often happen that *this belief* will play a part in subsequent misfortune. This is an instance of the self-fulfilling prophecy. The conscious certainty that misfortune is bound to happen may often bring about subconscious behavior on the part of the believer which insures the misfortune. This is also frequently tied in with subconscious guilt and an unrecognized desire to be punished.

The thing is, however, when misfortune of this sort follows the tripping on some sort of superstition that the victim believes true, *it is no longer a matter of luck*. The seemingly accidental is not an accident; the victim (without conscious inten-

tion) has acted in such a way as to insure misfortune — he then blames it on the superstition. “Bad luck” following the sight of a black cat crossing one’s path, or walking under a ladder could only be a matter of “luck” if (a) the victim has never heard that these things are *supposed* to bring bad luck (b) the victim is not under any sort of subconscious compulsion to punish himself at the time.

Other superstitions may have arisen out of erroneous deductions — that is, reasoning correctly, so far as logic is concerned, from false assumptions. A tremendous amount of perfectly “logical” conclusions are entirely erroneous because the assumptions with which one started were false. “Logic” is a tool, not a process which guarantees correct conclusions. It’s like a sausage grinder; if you feed horsemeat into it, you’ll get horsemeat sausage.

### **ILLINOIS SOCIETY FOR PSYCHIC RESEARCH: SUMMARY OF FIRST 18 MONTHS’ ACTIVITY**

The Illinois Society for Psychic Research began meeting informally in January, 1961. Formal organization followed in March, 1961. Officers elected were: Curtis Fuller, Wilmette, President; Mrs. C. M. (Pell) Oehler, Wilmette, Vice President; David Techter,

Chicago, Executive Secretary; and Ruth Brennan, Chicago, Treasurer. Incumbent officers were reelected in March, 1962, for a second one-year term. A series of monthly membership meetings were held. The speakers and their topics were as follows:

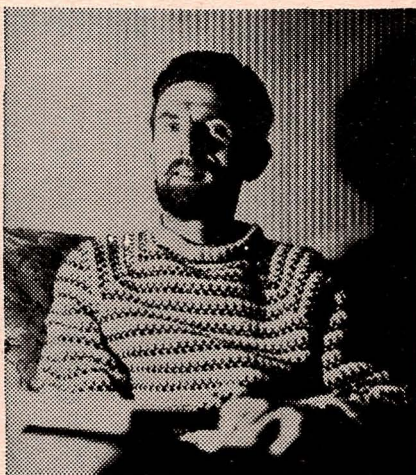
January, 1961: David Techter, History of Psychic Research”; February, 1961: Rev. Ernst Schoenfeld, Church of the Spirit, Chicago, “The Laws of Mediumship”; March, 1961: A workshop-style meeting featuring experiences of the membership with automatic writing; April, 1961: Mr. George Martin, Chicago-area director of Hypnosis Institute of America, “Hypnotism: History and Practice”; May, 1961: Polly Oehler, ‘Paranormal Dream Experiences”; June, 1961: Dr. Vernon Clark, consulting psychologist, Evanston, “Empirical Investigation of Astrological Predictions”. Meeting were suspended during the Summer, but an informal social was held during July. September, 1961: David Techter, “Latest Developments in Parapsychology”; October, 1961: Felix Morrow, founder of Mystic Arts Book Society, “Psychic Research: Past and Present”; November, 1961: Dr. V. E. Cox, Southern Pines, N. C., “Poltergeist Phenomena”. A holiday social e-

# APHRODISIACS

## From Legend To Prescription

by  
Alan Hull Walton

A complete book on erotic potions through the ages, divided into three parts: 1. History of Love Potions. 2. The Cookery of Love. 3. Pharmaceutical preparations, value of hormones, story of testosterone.



THE AUTHOR

### A PARTIAL LIST FROM THE HUNDREDS OF SUBJECTS

- Remedies against impotence in Greece and Rome.
- The legendary herb called *moly*.
- Arab erotic and medical writings.
- Orientals on anatomical proportions of male member.
- Recipes and prescriptions of the *Ananga-Ranga* in India
- Chinese *nuoc-man* sauce.
- Marquis de Sade's forms of stimulation
- Aphrodisiacs and love-philtres in Europe.
- Culinary methods of sex stimulation.
- Penile ointments.
- Factors necessary for healthy sex life.
- Foods generally recognized as having aphrodisiac properties.
- Modern Medical Preparations.

**APHRODISIACS — 267 pages — \$7.95**

### ORDER THE ABOVE BOOK FROM PAGE 130

For your convenience an order form has been provided on page 130 for the books advertised in Exploring the Unknown. This will enable you to order the books you want without mutilating your magazine.

vent was held in December. January, 1962: A panel-discussion on psychic experiences and development, featuring Ruth Brennan, Quannah Bollen, and Beatrice Pyman; February, 1962 (special meeting co-sponsored by Spiritual Frontiers Fellowship): Dr. J. B. Rhine, "Parapsychology and the Spiritual Nature of Man"; February, 1962 (regular monthly meeting): A demonstration of mental mediumship by Rev. Ernst Schoenfeld and Mrs. Olle (held at Church of the Spirit); March, 1962: Dr. Curtis MacDougall, Northwestern University, "How to Detect Fraud"; April, 1962: Mr. Olaf Jonsson, Hammond, Ind., demonstrating telepathy and clairvoyance testing; May, 1962: Dr. Wilfrid Hambly, "Hypnogogic Visions"; June, 1962: Mr. Harold Schroepel, "Paranormal Dream Experiences". The second annual Summer social was held during July, 1962.

In the Spring of 1962, the Research Committee, headed by Mrs. Oehler, began preliminary investigation of alleged thought photography.

— **DAVID TECHTER**,  
5315 South Cornell Ave.,  
Chicago 15, Ill.

### ON ASTROLOGY

Dear Mr. Lowndes:

I found the October 1962 is-

sue of **Exploring The Unknown** one of the best in a long time. Here is my rating of this edition

1. "Infinity Equals Evolution", by Jerry L. Keane. Many of the aphorisms and postulations of ancient occultism are appearing more true in the light of the findings of modern material science, as this age progresses. This feature bears this out in a great number of ways.

2. "Limitations" (editorial), which was (for me at least) informative, interesting and well presented. (I tried to follow your suggestion in this editorial by looking up Isaac Asimov's "Axioms For Everybody", in the August 1957 issue of **Science Fiction Quarterly**, but unfortunately could not locate the magazine. My two older brothers and former residents were both addicted to science fiction, and as a consequence have left a large collection of dusty volumes of such material behind — which enabled me to make this inspection. This "bug" never bit me, however, although I am currently reading "The Onslaught From Higel", by Fletcher Pratt, in the 1950 edition of **Wonder Story Annual** — it caught my eye during the search. Who knows? Maybe you've made a science fan out of me!

3. "The Tenacious Ghost of Grapevine Canyon", by Paul T. Collins (always glad to find astral projection given a place in EXTU); "Mediums and Psychic Sensitives", by Harold Steinour; "Occultism Through The Eyes of Religion" by The Rev. Stephan A. Hoeller, D.D., with the feature, "Occult and Religious Healing".

4. "The Somerville Communication", by Geraldine Cummins.

5. "Occultism Views the Presidential Election", by Vance L. Milligan.

6. The psychic experiences department, the articles of which I rate as follows: (A) "The Ghost on the Terrace", by Birdaline Hosie, (B) "The Seance", by Mae Gettel.

I noticed in this issue that you are "not sold" on astrology. (This refers to your remarks in answer to a letter in "The Eyrie", on page 115.)

It might interest you to know how I became convinced that the planets in one's birth-chart do have a definite influence upon us, throughout physical existence, and that their continually-changing positions can and do influence us to walk certain pathways, as well as affecting our physical construction.

Your opinions (ie, on page 115) regarding this subject

**CLAIRVOYANT**

Any four questions answered.  
Print name and address, enclose \$1.00 bill and send to:

K. KENNEDY  
823 MAIN ST., ST. JOSEPH, MO.

**"HETERO SUBLIMINAL  
CONDITIONING**

**HYPNOTIC GRAY SOUND"**

Tapes and records. Free Information and Catalog.

**AUDIO-SONIC LABORATORIES**

Rt. 10, Box 614-1a Fort Worth, Texas  
Desk A

**FREE**

Metaphysical • Self-Help  
Occult • Inspirational

— BOOK LIST ON REQUEST —

**DeVORSS & CO.**

516 W. 9th St., Los Angeles 15, Calif.

**Lose weight  
thru**

**NO**  
*pills*

**NO**  
*drugs*

**NO**  
*crash  
diets*

**NO**  
*exercise*



**Relaxism®**

Long Playing Record that reaches your subconscious.  
**Similar to Hypnotism**  
Send \$5.00 for Record. Money back guarantee or write for free information.

**HEALTH RECORDS CO.**

Dept. U. • 2538 Mission St. • Pittsburgh 3, Pa.

**POT-OF-GOLD**

or "How To Get Money From God," as told in my "Wealth Folio." "It Raised Me From Rags To Riches."

Send only \$1.00 to:

W. H. PERRINS  
695 S.E. 7th Place, Hialeah, Florida

**LIFE READINGS**

Your Life Reading can help you better understand your present life. Discover your Strengths: your Hidden Gifts, the Talents you've brought from your past lives.

For Reading, send \$5.00 and a button from a frequently used garment. Please include place and date of birth.

REV. E. HESSEL  
P.O. BOX 79, BROOKLYN 7, N.Y.

**"AS A MAN THINKETH"**

By James Allen

A proven classic for the ages. 62 pages of practical living philosophy. Not one wasted word. Has opened the doors to success and to a whole new world for millions. Special paperback edition sent free for limited time as a needed public service. Enclose ten cents mailing expense.

Lincoln Philosophical Research  
Foundation

12506 Edgewater Drive, Lakewood 7, Ohio

A New Different Hypnotic Publication

**SCIENTIFIC  
HYPNOTISM**  
A BI-MONTHLY MAGAZINE

INFORMATIVE  
FACTUAL  
NEWSY



- EDUCATIONAL AND INSTRUCTIVE ARTICLES
- INTERESTING EDITORIALS
- REPORTS OF RESEARCH AND EXPERIMENT
- OPEN FORUM • LATEST THEORIES
- METHODS AND TECHNIQUES
- BOOK REVIEWS • DIRECTORY

**SPECIAL GET-ACQUAINTED RATES**

FOR A LIMITED TIME ONLY  
REGULAR PRICE \$6.00 Per Year (Six Numbers)  
SPECIAL RATE - \$5.00 Per Year

Send Checks & Money Orders to  
**SCIENTIFIC HYPNOTISM**  
437 JOHN ST. 05 BRIDGEPORT 3, CONN

are similar to those I held myself about five years ago. At this time, I attributed the correct forecasting of events by astrology as being due to lucky guessing. It was at this time that I browsed through a paperback on this subject and began reading about my own sign (Scorpio) and the sign Taurus. The characteristics given the Scorpio native were quite correct. But this I attributed to lucky guessing, as previously mentioned. It stated that I (as a Scorpio) have an unusual desire to fathom and understand the mysterious side of things, which is very true, but I recall thinking that most people have such a desire and that there was nothing unusual in this at all. It also stated that I was too much an "egotist" and that this showed when in human company — bringing resentment upon me from my social contacts. This warning was not unfounded but let's be honest — don't we all consider ourselves as possessing above-average intelligence? That such "egotism" should produce resentment at times would not be unusual. The counter-measures against this were effective (ie do more listening at social get-togethers and less talking), but such precautions (which I heeded, to my benefit) were common log-

ic and could be given to anyone with potentially successful results.

After reading about other traits concerning the sign Scoprio, I investigated the sign of Taurus (which I selected at random) and read about the characteristics of this sign. After having fully digested this information, I was still of the opinion that lucky guesswork was involved. But here's the catch. Going out into the world, I found that I could successfully spot the natives belonging to these signs of the zodiac. In most cases, their physical characteristics were sufficient alone to tell me which sign they represented. I can safely say that I never made a wrong identification.

It was this, more than anything else, that convinced me that there was far more to astrology than first appeared, and that it merited a proper investigation.

Although you may find these statements difficult to swallow, I sincerely believe that if you were to conduct a little investigation along these lines, selecting the sign Taurus (which is a good one in that it has traits which stand out from the other signs, and for this reason is more easily recognized) and your own sign of Virgo, and give them both a

### DON'T BE A VICTIM

of the Mental Health racket. Protect yourself by securing a copy of the illustrated, nicely-bound booklet THE MANY-HEADED PSY. Only 50c. Order from —

**R. REID**

705 Woodland St., Trenton 10, N. J.

### PHYSICAL or PSYCHOLOGICAL ABSENT HEALING

... by mail in any part of the world through Divine understanding of each case. Individually. Intimate problems invited. Letters sealed and confidential. No fees.

**ABSENT HEALING ALSO FOR ANIMALS**  
Send name of animal

PARTINGTON, D. Psy

"The Sanctuary," 329 Wigan Road  
Leigh, Lancashire, England

**REV. BABBS**, internationally famous writer, lecturer, teacher, founder of the 1st Church of the Elder Brothers of Prophecy now advertising for the first time in "EXPLORING THE UNKNOWN" makes his unique gift available to those in trouble, frustrated, at the end of your rope. Rev. Babbs will answer your most perplexing problems thru fasting and prayer, actually assuming the character of the writer. Your problems are his problems.

Questions you would hesitate to ask him face to face while on his lecture tour, if you were fortunate to meet him. Time is so limited.

No one other than Rev. Babbs and yourself ever sees what you write him. Over the years, he has helped untold numbers, not answering haphazardly, but only after fasting and communion and medication waiting on God's messenger to reply. I do not open my mail except on Fridays, the 24 hours I set aside to fast and communion and prayer. I am interested in the sincere, not the curious and especially wish to regain contact with those he has helped and met, over the years, while lecturing and teaching. 7 questions answered for the small charge of \$5.00. I do not get this money, it goes into the Fund, for the Elder Brothers of Prophecy.

Two Bible quotations of solace sent with each letter. This could very well be the turning point for better things by writing him NOW.

**REV. BABBS**

2756 Georgia Ave., W. Palm Beach, Fla.

## ====CLASSIFIED ADVERTISING=====

EXPLORING THE UNKNOWN will accept such classified advertising for this section as meets with the standards of the publication. Rates are 25¢ a word for two insertions with name and address to be counted as words. Please send cash with your orders for insertion. Send type set up or typewritten copy. Closing dates: Feb. issue, Oct. 15; Apr. issue, Dec. 15; June issue, Feb. 15; Aug. issue, Apr. 15.

### BOOKS, FOLIOS, ETC.

SPECIAL! UNUSUAL BOOKS, Catalog 25¢. — Lora, 562 San Jose, San Francisco 10.

NATIONS IN PROPHECY, 25¢; Daniel's 70 Weeks, 10¢; Invitation To The Kingdom, 10¢; What Is Baptism? 10¢. — People's Christian Bulletin, Box 87-U, Cathedral Station, New York, N. Y.

CLOSING OUT BOOK BARGAINS. All subjects. Free list. Yoya 25¢, Mysterious Disappearances 25¢, Death Inevitable? 10¢. Dozens other titles. Going fast — write today. Fact Books, Box 273, Rockford, Ill.

### PERSONAL

ABSENT HEALING. Send particulars and postage. ONLY \$5. includes LAYING ON OF HANDS Thesis, plus simple instruction; plus instruction on absent healing by Rev. Magiera, 2070 Vining, New Boston, Michigan.

LEARN WHILE ASLEEP, hypnotize with your recorder, phonograph or amazing ELECTRONIC EDUCATOR. Also free information prayer-plant experiments, life-after-death. Sleep-Learning Research Association, Box 24-UK, Olympia, Washington.

"HOW TO FIND YOUR SUPPLY." Spiritual treatment to attain health, finances, etc. One month, \$5.00. Includes valuable informative booklet. Write: Ward Healing Service, Metro-polis, Ill.

YOU CAN HEAL by methods used by Jesus; surface hidden talents; increase psychic abilities; transform lives. \$1.00 per lesson; All 6 for \$5.00, refunded if requested. — F. Gunn, Hume, Missouri.

TRIANGLE DIVINE HEALING. Hundreds have received miracle relief. We treat People or Animal Pets. Send information of sickness for instructions, \$3.00 minimum monthly treatment fee. — Thomas Kelly, Harmony, Pa.

TRIAL MEMBERSHIP in our EXCLUSIVE correspondence club for SPIRITUALLY-MINDED people 3 months \$2.00. Whispering Pines Correspondence Centre, P. O. Box 165x, Ashland, Oregon.

PROFITABLE PROFESSION. Analyze handwriting. Free details. International, Box C, 430 Thompson, Glendale 1, Calif.

THAT BOOK YOU WANT. Let us find it. Free Search. Argonaut Book Search, Box 18, Claryville, N. Y.

METAPHYSICAL ADVISOR, HEALER, uses Extrasensory Perception, Clairvoyance, Clairaudience. Problems answered, 3 for \$2.00. Clients say accuracy remarkable. Spiritual healing, two weeks treatment, \$3.00. Addressed envelope. — Rev. Molus, Box 5157, Sherman Oaks, Calif.

WHO WAS THE STRANGE BEING that addressed the U. N., then vanished from sight? Read confidential report. Five for \$1.00. — Truth, Box 252, Venice, Calif.

proper investigation, you, too, should be capable of such successful discrimination.

I could, v e r y easily, quote the evidence which supports and validates this ancient science (which is quite voluminous) b u t believe that these suggestions, if properly carried out, will suffice in convincing you that astrology, though apparently fantastic in its claims, does indeed contain much truth.

That old saying, "Contempt before proper investigation is the evil thereof", should be remembered by each of us before we become opinionated and begin a personal evaluation of things (particularly in the occult area ) of which we have little knowledge. I believe that if we followed and heeded this advice more often, we could do little wrong in these, as well as other matters.

**LAWRENCE CHUBB,**

5306 Des Erables Street,  
Montreal 34, Quebec,  
Canada

The editorial, this time, will show you that I *have* been doing a little investigating; and I am willing to acknowledge that my views, as of September 1962, are not exactly the same as they were when the material which appears on page 115 of our October issue was written. As Korzybski noted, about his o w n writings, I make these present statements empha-

DID GAGARIN really go into space? Read confidential report: "Soviet-space-man-Fraud". 5 for \$1.00. Truth, Box 252, Venice, Calif.

---

## INSTRUCTION

---

UNIQUE CARD READING method. Never before revealed, \$1.00. — C. A. Bauman, 4538 Park Blvd., San Diego 16, Calif.

---

MINISTERIAL CERTIFICATIONS: Ordained Minister, Counselor, Healer, Etc. Universal Metaphysical Religion. Seminary Home-Studies. Qualified Instructors. Charters. Free-Will Offering. Free Explanatory Booklet. Universal Harmony Foundation. 216 - 23rd Avenue, North East, St. Petersburg, Fla.

---

DO YOU QUALIFY — for an Honorary Doctor of Divinity Degree? Write for details. — I. E. C., Box 252, Venice, Calif.

---

SPIRITUAL JUSTICE TEACHINGS and Prayer Service information free, including free Prayer Formula and books list. — Thomas E. Wade, 458 Arbor, Cleveland 8, Ohio.

---

TRY TO LIVE forever physically. Instructions 25¢. Leonard Austin's Physicalism, De Soto, Iowa.

EXPLORING THE UNKNOWN is the bi-monthly magazine whose aim is to bring you the latest and most interesting articles in its field. If you wish to have it reach you by mail regularly, you can subscribe for it at \$2.50 a year (six issues). Write HEALTH KNOWLEDGE, 150 LAFAYETTE ST., NEW YORK 13, N. Y.

## HEALTH & METAPHYSICAL BOOKS

The Great Secret Of Count Saint-Germain—Prof. Raymond Bernard (Mimeographed), Photo, Etc. \$3.00

Why Do We Age—By Prof. Hilton Hotema (Mimeo. Author nearly 90 years of age—runs 4 miles each morning). \$2.50

Live Longer—Prof. Hilton Hotema. The Result of 85 years of Living. \$2.00

Ancient Secret of Personal Power—Prof. Hilton Hotema. Mimeo. Ills. Cover. \$2.00

The Secret of Long Life—Or How to Live In Three Centuries, by Goddard Ezekiel Dodge Diamond (Lived 120 years) Photo. \$2.00

Arthritis, Rheumatism & Sciatica—Drs. J. H. Tilden, George Weger & V. Fleming (Medical Drs.). Enlarged edition. .50

Zone Reflex—Diet, Massage & Hydrotherapy, by W. E. Daglish. Highly ill. with charts. Relieve Pain At Home. \$4.00

Diabetes: Its Causes And Treatment, by Dr. Andrew Gold. .75

Constipation—A New Reading On The Subject, J. H. Tilden, M.D. \$1.00

Mental Healing Made Easy, by Villette H. White. (Mimeo.) \$2.00

Private Vital Magnetic Power, Hypnotism, and Thought-Reading, by Frank H. Handall. (Mimeo.) \$2.00

Astral Projection (Modus Operandi), by John Mitil, Ps.D., D.D. (Mimeo.) \$2.00

The Way Of Initiation, by Rudolph Steiner, Ph.D. (Mimeographed.) \$2.00

Music, Its Basis And Healing Value—Lionel Stebbing. (Mimeo.) \$5.00

The Fasting Story, By Various Authors. Slowly the scientific world is being forced to acknowledge the tremendous therapeutic value of fasting in all cases of sickness. This is a compilation from the best sources—from rare out-of-print books on this fascinating subject. Case history and day by day respiration, blood pressure, pulse of a patient on a 30-day fasting (before and after the fast). Now available. (Printed) \$1.50

Fasting Story #2—R. G. Wilborn, D.C., Hereward Carrington, Ph.D., etc. A mimeographed compilation of various authors, diet after the fast, etc. \$3.00

Be Your Own Doctor—The author claims that this book contains tried & tested experiments on Raw Food, scientific internal & external bathing, Fasting & Constructive exercise, based upon the "Unity of All Disease" and the equally uniform remedy, Ills. Printed. \$1.50

The Esoteric Orders & Their Work, By Dion Fortune. (Mimeo.) \$2.00

Invisible Helpers—C. W. Loadbeater. (Mimeo.) \$1.50

Ravalatte, The Rosicrucian's Story, by Paschal Beverly Randolph, M.D. (Mimeographed)—Philosophy. \$2.00

GIANT 8½ x 11 INTERESTING CATALOGUE on Occultism Reprints, Rare Health Books Etc. 25¢ California residents kindly add 4% Sales Tax.

tically, but with the *semantic reverse* that further information may result in my later modifying or even contradicting them entirely.

I recall Fletcher Pratt's "Onslaught From Rigel", which I first read in 1932, with considerable affection.

The response has shown that you, the readers, appreciate the "preference coupon", and that many of you are more likely to let us know your feelings when it is present than when it is not. Since we want to make it as convenient as possible for you to express your feelings about this magazine, we'll endeavor to see to it that the coupon is not omitted again.

Returns were too few in number for me to give the usual breakdown of opinion regarding the August issue, but "Nightmare Mansion"; the department by Fr. Holeler; the dream material, "Creative Ability and the Recurrent Dream" and "Notes on the Inter-Lingua of Dreams"; "Animal ESP"; and the editorial, "Spiritual Speaking" seem to have been particularly well received. (The order in which these are listed is not to be regarded as order of merit, as no tabulation of this nature could be made.)

We hope that you will let us know your feeling and opinions about the present issue. RAWL

**HEALTH RESEARCH  
MOKELUMNE HILL 16, CALIF.**

## Coming Next Issue

*One cannot enter deeply into a consideration of the exact nature of the processes by which ESP faculties are exercised. .... The psychometric approach .... depends upon two premises: (1) That on every object an individual contacts during his life, he leaves an impression (2) Certain individuals have the capacity of picking up these impressions, and of interpreting them, even many years after the contact was made.*

### DIAGNOSIS BY ESP

by R. C. Connell, M.D., F.R.C.P.

#### **Reader's Preference Coupon**

(there's more space on the flip side)

I liked the following items best in the February issue:

---

---

---

I did not care for the following items:

---

---

## Coming Next Issue

*What do these writings say? What is the supposed secret of the smoke clouds which are forever billowing upward in the old woodcuts of alchemists' laboratories? The fundamental theory of alchemy, as stated in ancient writings, holds that all substances are composed of a single primitive matter, and that differences arise from the addition of various qualities. Thus, any metal — or any substance at all — could theoretically be reduced in the alchemist's laboratory to this basic primitive matter, and this in turn could be made into gold or silver by the addition of the correct qualities.*

### SOMETHING IN THE SMOKE

by Edward D. Hoch

#### **Reader's Preference Coupon**

(there's more space on the flip side)

I'd like to see articles about:

---

---

---

---

Mail this coupon to EXPLORING THE UNKNOWN, c/o Health Knowledge, Inc., 150 Lafayette Street, New York 13, New York.

(or better still, write us a letter!)

## Have You Missed Any of Our Previous Issues?

*Many readers have written in to inquire if back issues of EXPLORING THE UNKNOWN are still available. The answer is — right now, yes! But they're disappearing fast.*

*See page 78 for a partial description of the contents of our earlier issues.*

-----  
**HEALTH KNOWLEDGE**

150 Lafayette St., NYC 13

Please send me the following issues of EXPLORING THE UNKNOWN. I am enclosing \_\_\_\_\_. (50¢ per copy.)

Jan. 1960 \_\_\_\_\_ March 1960 \_\_\_\_\_ June 1960 \_\_\_\_\_

Aug. 1960 \_\_\_\_\_ Oct. 1960 \_\_\_\_\_ Jan. 1961 \_\_\_\_\_

Apr. 1961 \_\_\_\_\_ June 1961 \_\_\_\_\_ Aug. 1961 \_\_\_\_\_

Oct. 1961 \_\_\_\_\_ Dec. 1961 \_\_\_\_\_ Feb. 1962 \_\_\_\_\_

Apr. 1962 \_\_\_\_\_ June 1962 \_\_\_\_\_ Aug. 1962 \_\_\_\_\_

Oct. 1962 \_\_\_\_\_ Dec. 1962 \_\_\_\_\_

Name .....

Address .....

City ..... Zone ..... State .....

**ORDER THE SEXOLOGICAL BOOKS  
YOU WANT FROM THIS ORDER FORM**

**Check off the books you have selected on the list below. Fill in coupon at bottom of page and send in entire page. (Add 10% to total price for all Canadian orders)**

- UNSEEN ADVENTURES, By Geraldine Cummins  
(Advertisement on inside front cover. Price \$3.00) .....
- FUNDAMENTALS OF YOGA, By Rammurti Kishra, M.D.  
(Advertisement on page 6. Price \$5.00) .....
- YOU LIVE AFTER DEATH, By Harold Sherman  
(Advertisement on page 9. Price \$3.00) .....
- THE JEWEL IN THE LOTUS, By Allen Edwardes  
(Advertisement on page 56. Price \$6.50) .....
- SEXUAL SYMBOLISM, By R. P. Knight & T. Wright  
(Advertisement on page 62. Price \$7.50) .....
- FORBIDDEN SEXUAL BEHAVIOR AND MORALITY  
by R. E. L. Masters (Advertisement on page 74. Price 9.50)
- APHRODISIACS, By Alan Hull Walton  
(Advertisement on page 119. Price \$7.95) .....
- THE COMPLETE PROPHECIES OF NOSTRADAMUS  
(Advertisement on inside back cover. Price \$5.00) .....

**Health Knowledge, Inc.  
150 Lafayette St. NYC 13.**

I have checked the books I want. Enclosed is \_\_\_\_\_ (Amt.)

Name .....

Address .....

City ..... Zone ..... State .....

**LOOK INTO THE FUTURE!**

# The Complete Prophecies of Nostradamus



For three hundred years the Complete Prophecies of Nostradamus in a complete English edition has been one of the World's rarest and most wanted books.

Whenever available, this amazing and inspirational work has fetched hundreds of Dollars.

This present edition includes all of the original Old French Text, an exact literal English Translation and an interpretation and explanation of each and every one of the more than 1,000 Predictions extending unto the year 3797 AD.

Mr. Henry C. Roberts the editor has spent a lifetime of research in the occult and metaphysical basis of Clairvoyance, Prophecy and Extra-sensory Perception and has used this work as daily working guide to look into the future.

The Complete Prophecies of NOSTRADAMUS is priced at only \$5.00 — order below

-----  
**HEALTH KNOWLEDGE**

**150 Lafayette St., NYC 13**

Please send me the complete Prophecies of Nostradamus extending to year 3797 A.D. I enclose \$5.00.

NAME .....

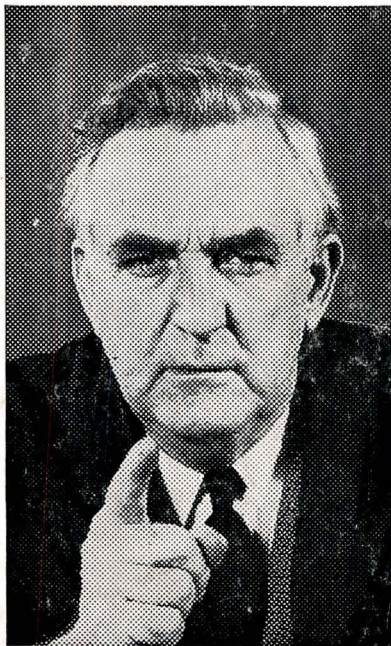
ADDRESS .....

CITY..... ZONE..... STATE.....

# You can control your fate!

ONLY one power controls your destiny—a strange force sleeping in your mind. Awaken it! Command it to obey you! Push obstacles aside and attain your fondest hopes and ideals. Let the Rosicrucians show you how this can be done.

Learn why many of history's great masters were Rosicrucians such as Leonardo de Vinci, Benjamin Franklin, Isaac Newton, Sir Francis Bacon, etc. Each of these men learned how to control their fate, to develop mind power, to attain success and happiness. The knowledge that helped these men of history is now helping thousands of thinking men and women throughout the world climb to new heights they, at one time, thought impossible. And they are no different than you!



## SEND FOR FREE BOOK

Why not discover for yourself how you can take advantage of this priceless knowledge? The Rosicrucians have preserved through the ages. If you are sincere in wanting greater success, security and happiness send TODAY for the fascinating FREE book, "The Mastery of Life." There is no obligation and it may mean the turning point in *your life*, toward achievements you've never believed possible. Why not do it NOW? Just address your request to: Scribe N.R.M.

**The ROSICRUCIANS (AMORC)**

SAN JOSE, CALIFORNIA

(NOT a religious organization)